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Voltaire's Scorn of Newton's Faith

THE Book of Daniel held a very prominent place in Newton's study and thought. As he read those words, "Many shall run to and fro, and knowledge shall be increased," he decided that there was yet to be rapid transit by means still unknown and predicted that in his judgment there would be in the future a means of travel that might reach the speed of fifty miles an hour. Voltaire believed that Newton's discovery of what we call the law of gravitation confirmed his own skeptical views, and was profuse in his eulogies of the great scientist, citing, however, the prophecy of Newton that the future might witness such speed as fifty miles an hour, all because Newton believed in the Bible literally, a Book utterly trustworthy. Voltaire said that Newton's prediction was an illustration of how a wise man could make a fool of himself by thus accepting the Bible literally. Poor Voltaire! He has many successors in Protestant pulpits, who attempt to discard or burn the Book of Daniel, but like them of whom he writes, the book has not even the smell of fire upon its pages. Voltaire passes on, but the Book of Daniel remains.

—*Presbyterian.*

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THE BIBLE CHAMPION

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Volume 35 OCTOBER, 1929 Number 10

EDITORIAL

Broadcasting Bread

BREAD is being taken in air-planes to be spread broadcast on game preserves where the birds are dying. The idea is to save the birds so that they can be shot,—thus reads a recent news item.

Well, now, that is a practical plan—prolonging the lives of these birds for a season that the sportsmen may have an opportunity a little later on to slaughter them and partake of a good meal! This is truly a wonderful age in which we live. Who would ever have imagined that air-planes would be used to alleviate the plight of these birds and preserve them for such a palatable purpose?

Why not use this incident to awaken the church to the obligation resting upon it to "Broadcast the Bread of Life" to those who are dying for want of it? The world is a great "Game Preserve" where men and women and boys and girls are starving for want of spiritual food!

We are feeding. *Our* hunger has been satisfied. *Our* eternal future is assured. Then why are we so careless, so thoughtless, so indifferent to those who are in such dire need? The marvel of marvels is that we can be deaf and blind to God's call and command, but wide-awake to Satan's seductive suggestions.

If we would but reach out and touch the pulse of humanity we would have a deep consciousness of their need. And if we would meditate on some of the striking scenes in the earthly life of the Lord Jesus Christ we would understand that His heart went out in deepest sympathy and compassion for the heart-hungry multitudes.

An outstanding illustration is found in the sixth chapter of Mark, verses 34 to 44, which gives us the picture of Jesus and His disciples, weary and seeking rest (v. 31): "And He said unto them, Come ye yourselves apart into a desert place and rest awhile; for there were many coming and going and they had no leisure so much as to rest."

But the multitudes followed them, seeking food for their souls, and Jesus (v. 34) was "moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things."

Then we have the disciples, when the "day was far spent," saying "Send them away." But the loving Lord will never send any away hungry. His message is always, "Come unto Me," for He alone can "satisfy the hungry soul."

John adds the further detail that Andrew looked around and found a little lad with five barley loaves and two small fishes ($5 + 2 = 7$, the perfect number); and Matthew tells us that Jesus said, "Bring them to Me!" with the result that they were all fed and twelve baskets full left over!

When our Lord can get things or people into His hands He can supply every need. He has commanded the church to "Go—Give!" What more can He do than He has done? Is there no way of arousing the sleepy saints? Who will go forth to scatter the crumbs which will feed the famishing throngs?

Let us awake from our sleepy, apathetic condition, take our baskets, fill them with the Bread of Life and go forth, in obedience to His command, broadcasting it everywhere, looking forward with glad anticipation to that day when we shall hear from His lips, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*T. C. H.*

All Scripture is God-Breathed

A THEOLOGIAN who is evidently evangelical, has written an article on the interpretation of 2 Tim. 3:16, and has had it published in an evangelical church periodical. He thinks that the translation of this passage given in the American Revised Version is the correct one. It is as follows: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness." However, an alternative reading is given in the margin as follows: "Every Scripture is inspired of God, and is profitable," etc.

A literal translation of the original Greek is this: "Every Scripture God-breathed and profitable for," etc. In each sentence the copula, *is,* is omitted, as is often the case in the Greek. So in the English it must be supplied to make good grammar. The question is, Where should it be inserted?

The writer above referred to prefers to omit it before "God-breathed" (Greek, *Theopneustos*), and supply it after that word, and then translate the Greek conjunction, *kai,* by "also." As far as mere grammatical usage is concerned, such a translation might be possible. Our writer seems to prefer his translation on this account: In the apostle's time there were, as there are now apocryphal or spurious books; so Paul wanted to distinguish between these books and the genuinely inspired books of the Old Testament; so he meant to say, "Every Scripture which is God-breathed is profitable for teaching," etc. On the contrary, he meant to imply that the apocryphal books were not inspired and profitable.

According to that interpretation, the said writer's view may be regarded as evangelical and may not play into the hands of the liberalists, nearly all of whom seem to prefer the Revised Version instead of King James's Version. If Paul really had in mind both inspired and uninspired books, it was well for him to make the said distinction, and claim a divine origin for only the Canonical Scriptures accepted by the Jews and himself at that time. It is evident that the orthodox Jews did not accept the apocryphal books as divinely inspired as were the books of the Old Testament Canon. It must also be remembered that Christ and the apostles had the same Old Testament Canon that we have today in our Protestant churches.

However, we are not convinced that our friend is correct in his translation and interpretation. There are counts against it. One of them is that the liberalists are generallly pleased with that method of translating the passage, because they say: "Of course, only those passages of the Bible that are God-breathed are profitable, while the passages that do not have a divine source, of which there are many, cannot be said to be profitable." Thus this translation is easily abused by the Modernists.

Neither would it have been accurate for the apostle to assert that only divinely inspired Scriptures are profitable, for the Jews and even the Church of England have declared that many things in the apocryphal books are of value, only they cannot be ranked in authority with the canonical books. Thus Paul would have been guilty of an extreme statement regarding books that are not divinely inspired.

All in all, we believe that the translation in the King James Version is the correct one. At this point we desire to make a somewhat lengthy quotation from Dr. William Evans' valuable work, *The Book of Books,* published by the Bible Institute Colportage Association, Chicago (price, $1.25). He deals with the question quite convincingly:

> Here let it be said that the Revised Version translation of 2 Tim. 3:16 is grievously erroneous and unsafe. The reader might infer from it that there is some Scripture that is not inspired.
>
> 1. If Paul had said, "All Scripture that is divinely inspired is *also* profitable," etc., he would virtually have said, "There is *some* Scripture, *some* part of the Bible, that is *not profitable,* etc., and therefore not inspired."
>
> This is what the spirit of rationalism wants, namely, to make human reason the test, and judge and measure what is inspired and what is not. One man says such and such a verse is not profitable to him; another says such and such a verse is not profitable to him; a third says such and such a verse is not profitable to him. The result is that no Bible is left.
>
> 2. Is it possible that any one need be told the flat and sapless tautology that all divinely inspired Scripture is *also* profitable? Paul dealt in no such meaningless phrases. The word translated *also* does not mean *also* here. It means *and.* Its position in the sentence shows this.
>
> 3. Again, the Revised rendering is shown to be false because the revisers refuse to render the same Greek construction elsewhere in the same way, which convicts them of error.
>
> In Hebrews 4:13 we have: "All things are naked and laid open before the eyes of Him with whom we have to do." The form and construction are identical with those of 2 Tim. 3:16. Were we, however, to translate this passage as the revisers translated the passage in Timothy, it would read: "All naked things are also open to the eyes of Him with whom we have to do." All naked things are also open

things! All uncovered things are also exposed things! There is no *also* in the case.

Again 1 Tim. 4:4: "Every creature of God is good and nothing to be rejected." According to the principles adopted by the revisers in rendering 2 Tim. 3:16, this passage would read: "Every good creature of God is also nothing to be rejected."

Greek language has no such meaningless syntax. The place of the verb *is*—which must be supplied—is directly before the word "inspired," and not after it.

The great rationalistic scholar, De Wette, confessed candidly that the rendering the revisers here adopted cannot be defended. In his German version of the text he gave the sense thus: "Every sacred writing, i.e., of the Canonical Scriptures, is inspired of God and is useful for doctrine," etc. Bishops Moberly and Wordsworth, Archbishop Trench, and others of the Revision Committee, disclaimed any responsibility for the rendering. Dean Burgon pronounced it "the most astonishing as well as calamitous literary blunder of the age." It was condemned by Dr. Tregelles, the only man ever pensioned by the British government for scholarship.

Thus far Dr. Evans. To our way of thinking, it is absurd and tautological to say, "Every Scripture God-breathed is *also* profitable." What is the significance of the word "also" in such a connection? To say that "every Scripture which is God-breathed is profitable" is such a trite and self-evident statement that we hardly think the apostle would have made it. However, if he meant to say that "every Scripture is God-breathed and is profitable," referring to the Old Testament, then he really said something of paramount importance. It is then the testimony of an inspired apostle to the plenary inspiration of the Old Testament. There could be nothing of greater value than that. It also agrees with the testimony of Christ relative to the Old Testament Scriptures.—*L.S.K.*

The Princeton Situation from the Other Side

WALLACE RADCLIFFE, D.D., LL.D., has been a staunch friend of the CHAMPION for many years, and has contributed occasional articles and sermons for which we are glad. He has been pastor of the historical New York Avenue Presbyterian Church, Washington, D. C., the church a number of our presidents attended, more than 35 years. Our readers will remember that we printed a part of his splendid address he delivered at the last Presbyterian Assembly, and will also find the address he delivered at the opening of Princeton Seminary, in 1928, we printed in the March number. Dr. Radcliffe is now and has for many years been one of the directors of Princeton Seminary. We will print his letter in its entirety.—*F. J. B.*

My dear Mr. Boyer:

You know how much I appreciate and enjoy the BIBLE CHAMPION and your own splendid self-denying work therewith. But I resent your continued perversion of the Princeton situation as unfair and pernicious. Your correspondents apparently do not know the facts, for their statements are partial and utterly one-sided. One of your articles also sneers at what it calls the policy of silence and asks when and where President Stevenson's sympathizers have ever come our unequivocally in favor of the plenary inspiration of the Bible and the deity and virgin birth, substitutional atonement and bodily resurrection of our Lord Jesus Christ. I am one of President Stevenson's sympathizers; for twenty-five years have been a director in Princeton Theological Seminary, and for sixty-three years have been a minister of the Presbyterian Church, and during all these years not in any whispering cowardly way but in pulpit, presbytery, synod, General Assembly, on printed page and from house to house have proclaimed and defended these very doctrines; and there are uncounted numbers of us.

I wish particularly to call the attention of your readers to the historic facts which completely answer many peurile criticisms.

1. The plan of the seminary requires every person previously to his taking his seat as a member of the Board to subscribe solemnly to the following formula:

"Believing the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, sincerely receiving and adopting the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures; approving of the Government and Discipline of the Presbyterian Church in the United States of America; and approving the Plan of the Theological Seminary of the Presbyterian Church in the United States of America; I solemnly declare and promise in the presence of God and this Board that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary."

The new Board has signed this and each person on re-election must re-sign it.

2. The following resolution was presented at the first meeting of the new Board and unanimously adopted:

"In the 117 years of its history Princeton Seminary has stood with firm steadfastness for the propagation at home and abroad and for scholarly defense of Evangelical Christianity as formulated in the standards of the Presbyterian Church. In taking up the duties assigned to it the temporary Board of Directors feels that it has a sound mandate from the Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its whole history."

Read once the names of this Board and decide whether these are men who would camouflage in signing such a statement or in adopting such a resolution.

WALLACE RADCLIFFE.

Compromise or Controversy?

DECIDED Liberalism has been defeated. This is openly acknowledged. A new peril and a new line of division have appeared. The new peril is a disposition on the part of some who strongly profess allegiance to orthodoxy, but who believe in a measure of compromise and affiliation with the rationalists.

Before proceeding further, let us set forth the terms used in this paper as signifying the two opposing parties. The terms orthodox, evangelical, conservative, fundamentalist, supernaturalist, are here used to designate all those who accept the Bible as the very Word of God, inerrant, infallible, inspired by the Holy Ghost, and final authority in all matters of faith and practice. The terms rationalist, modernist, liberal, naturalist and radical are used to designate all those who reject the Bible as infallible, inerrant and inspired, and who hold the individual reason and experience to be the final authority in religion and practice.

As we have already intimated, the present peril is not in the definite conflict between liberalism and orthodoxy, but between the orthodoxy which stands for a clear, non-compromising and non-affiliated testimony against unbelief of Christ and the Bible in all its forms, and the orthodoxy which may be very loud in asserting its loyalty in doctrine and government, but which increasingly advocates and practices affiliation with unbelief in its various forms.

The announcement at the beginning of the conflict gives no place for compromise, but declares controversy to the end. Satan tried compromise with the woman and won her to disobedience and death. God made the definite declaration of controversy, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This controversy begins with the entrance of sin and death into the world, and will continue until sin and death are no more. Compromise in any form between error and truth, between sin and righteousness, is impossible. Compromise between persons in their natural relation and opinion and judgments is possible and right. But when God speaks, His word and will are final, and neither yielding nor compromise are allowable.

The controversy announced at the beginning continues through history. The sons of God compromised and married the daughters of men, and they produced a mighty race with a moral stench that filled the earth and reached to heaven. The result of compromise here was the destruction of the race and the saving of eight persons. Abraham was called to separation from kindred and country. He lived apart from the world, and God was with him. He went down into Egypt, and then he compromised, and then out of that compromise came the progenitor of Mohammedanism, a race which always has been, and still continues to be, the enemy of mankind and Christianity. But Abraham repented and maintained separation, and God gave him great victories and saved Lot.

Lot compromised and suffered the loss of everything, and became the progenitor of a race who were Israel's bitterest enemies. The children of Israel were separated and instructed to maintain separation, even to the overthrow of determined enemies of truth and righteousness. They pursued this separation, but at length compromised, and this compromise left an enemy which caused Israel to sin, and was a thorn in its side for centuries.

David compromised, and it cursed his family. He repented and separated, and his kingdom and Solomon were saved. Solomon compromised. He was the arch pacifist of the ages

and the man of greatest worldly wisdom. When he had any controversy with a nation, he married one of their women, and so became affiliated with the nations of the earth, fell into idolatry of the grossest order. His kingdom was rent in twain; ten tribes were in one part and two in the other. The ten were lost, and the two passed on in a bitter struggle with idolatry, rejected their own Messiah, and are scattered today upon the face of the earth, a witness to the peril of following human wisdom and compromising with error and sin.

Throughout the history of the Christian church it is demonstrated that compromise or affiliation with unbelief and sin has always resulted in the breakdown of the compromise, while loyal controversy not against persons (save when the persons join themselves to error and sin in a way that means inseparable), but against error and sin, has always been victorious.

The same is true in the civil world. No good thing has been won by the state save through controversy with wrong. Even in the last war, imperialism in Germany attempted to crush the nations. Had the nations compromised, they would have been slaves today. America hesitated. She planned for affiliation with all. The destruction of the Lusitania awoke her, and she took her stand and her part in the controversy. Instead of being a slave, she is the foremost nation of the globe.

Compromise of truth and right will ever be punished, and there will be no end of controversy until the Prince of Peace returns to the earth, creates a new heaven and a new earth, causes wars to cease and beats the swords into ploughshares.—*D. S. K.*

The New Westminster Seminary

BY THE time this appears in print the new Westminister Presbyterian Seminary will be established and in full swing. To our mind, viewing the whole situation as impartially as possible, we are persuaded that this is a wise step. One thing, at least is certain: No one can feel any doubt as to the thoroughly conservative and evangelical character of the new institution, whereas many people cannot help feeling doubtful about the theological status of the old Princeton Seminary under its new regime.

It is true, the new Board has made a statement that no change in the teaching of the seminary is intended, but that the school is to be conducted along the old lines. Then why all this ado? That is just what the professors who have resigned desired, and said so over and over again. Then why make a change? The majority of the old Board of Directors were conservative and stood with the conservatives in the faculty; then why did President Stevenson insist on a change? And why did he declare that he wanted an "inclusive" seminary? And why were practically all the Modernists of the General Assembly in favor of the change? And why were signers of the famous Auburn Affirmation placed on the new Board of control? To us there is an element of the cryptic and inexplicable back of the whole procedure. We cannot understand why the very men who were the most outstanding advocates of conservative theology were the very men who were opposed by the present administration.

A most illuminating article from the pen of Professor Oswald T. Allis, Ph.D.,D.D., appeared in the *Sunday School Times* for August 31st, which we feel will help our readers to obtain a clearer view of the situation and the reason why a new seminary has been established. We quote such parts of the article as are of most interest to the general Christian public:

> Why start a new Presbyterian Seminary? This question is being widely debated since the announcement was made that Westminster Seminary would open its doors this autumn. The General Assembly of the Presbyterian Church in the U. S. A., meeting at St. Paul, Minn., in May of this year, made a radical change in the organization of Princeton Seminary —the oldest, largest, and most outstandingly conservative of the institutions under its control. It abolished the old Board of Directors, which for more than a century had kept the seminary loyal to the Standards of the Church. It established a new board of control, and made that board "inclusive" of the different shades of opinion represented in the Presbyterian Church—conservative, pacifist, liberal—with the conservatives in a decided minority.
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> An "inclusive" board opens the way to an "inclusive" policy; liberals on the board means liberals on the faculty. With Princeton an inclusive seminary, conservatives in the Presbyterian Church have felt it imperative to found a new school for the unquestionably conservative training of an evangelical ministry. Consequently the reorganization of Princeton is directly responsible for the organization of a new seminary.
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> The institution which is thus started will be independent of Assembly control, not because those who are active in the movement are disloyal to their church, but because, in order to be loyal to the standards of their church, they are forced to free them-

selves from the domination of its liberalized machinery.

Westminster Seminary will be first of all a school for the study of the Bible. To know the Bible is the great need, as ignorance of it is the great lack of many Christians and even of many Christian ministers. Books *about* the Bible were never more numerous. But many of them display woeful ignorance of its contents or an attitude of hostility to it. The Bible is a very simple book. The little child san say, "Jesus loves me! this I know, for the Bible tells me so." But the Bible is also a very profound book; and contains things hard to understand. A sword is dangerous in the hands of the unskillful; and the sword of the Spirit has a sharp edge. If the minister is to wield that sword effectively, he needs careful instruction.

The seminary will carry all the disciplines of a fully organized theological school, laying special stress on those of the most vital importance at the present time, such as Apologetics, Exegesis, Doctrinal Theology, Christian Ethics, Church History and Practical Theology. Dr. Robert Dick Wilson will have charge of the department of Semitic Languages and Old Testament Introduction, and will have an able assistant. Dr. Allis will teach Old Testament History and Exegesis. The chair of the New Testament will be ocupied by Dr. J. Gresham Machen. For the time being "noted preachers and pastors will be invited to give instruction in Homiletics and Pastoral Theology." The department of missions will not be neglected.

The registrar of the new seminary is Rev. Paul Woolley, 18 South Sixth Street, Philadelphia, Pa. Contributions, which will certainly be needed, should be sent to Mr. Morgan H. Thomas, Treasurer, 12 South Sixth Street, Philadelphia. The seminary will be temporarily located at 1528 Pine Street, Philadelphia.

We sincerely hope and pray that the divine favor may rest in rich measure upon this new and worthy enterprise. Young men who desire to preach the pure, unadulterated gospel need have no fear that, if they attend this seminary, their faith will be sapped and that they will be robbed of the blessed message of the Word of God in its complete integrity.—*L.S.K.*

Is not this a Real Menace?

A NUMBER of sheets of Bolshevik literature, some of them printed in Russia, others in America, have been sent to this office. To our minds, this propaganda is a real menace to civilization and government. It advocates war and violence, and calls upon the proletariat the world over to organize for the accomplishment of its ends.

Like all other public-spirited and right-minded persons, we are in favor of bettering the condition of the poor and the working classes; but we do not think it ought to be done by a resort to violent means and the shedding of blood. This Bolshevik menace ought to engage the serious attention of our statesmen and legislators. We do not believe that violent methods should be employed in dealing with it, but the Bolshevists themselves should be reasoned with, to show them that a proletariat war would lead to still greater calamities for the people who now feel that they are oppressed. At the same time let all of us do our share in trying to ameliorate the condition of the poor. Capitalists and employees might well lead out in this kind of benevolent work, not only by charitable means, but mainly by affording remunerative employment for all persons who are wliling to work and who are dependent on manual toil for their livelihood.

We note that the writers of the above-mentioned Bolshevik literature are especially bitter against the Bible and Christianity, and are inclined to be atheistic. Such expressions as these occur on their writings: "We are against God;" "the Bible, the book of greatest class deception;" "the tool of the imperialists for befogging the people".

We would kindly remind the advocates of Sovietism that the Bible is the best friend of the poor. Let them read the many passages which say sympathetic words for the oppressed and which rebuke those who grind them down. Christ Himself was poor in worldly goods and preached the gospel again and again to all classes of people who were maltreated. True Christianity, and not the pretended kind, has always befriended and defended the poor against their oppressor. It pronounces many a woe against those who live lives of selfishness and who fatten on the misfortunes of others. We hope the proletariat and bolshevists will read what the Bible says in favor of the poor and distressed.

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The results of science, in the form of mechanism, poison gas, and the Yellow Press, bid fair to lead to the total downfall of our civilization.—*Russell.*

Bible Study and Science

WE TAKE the liberty of clipping several pertinent paragraphs from a personal letter to us by our friend, Reverend George H. Lee. What he says may not apply to any of our readers, but they will know just how to appreciate what he says:

"I rejoice in the great and strong things preserved by the CHAMPION, and I use them continually; they open the way for conversation, too, with some of my friends to whom, as on the train yesterday, I show them.

"The trouble with those who publish their speculations as science, and the people who publish their ideas as religion, is all the one and the same; it is a lack of induction; it is a hasty promulgation of excited guesses back of which stands too little evidence, in fact, no satisfactory demonstration; and as all must know, science means knowledge; it means facts; it means demonstration; it means *sufficient* evidence; the more of these the better, but the less we confound philosophizings with science, the wiser we are.

"Take religious vagaries, called Christianity: they may be dressed up in beautiful terms, religious terms, spiritual terms; they may be plausible, richly promising; but as far as I have been able to discover, these tiny little questions are too much for these widely read propagators:

" 'How much time did you put in Bible study and prayer today?' 'It was a busy day.'

" 'All right; how much, then, yesterday?' 'Well, I was not at home.'

" 'All right; but how much the day before?' 'I was not well that day.'

"And so it goes. These men do not appear to believe *that Bible study is their living.* But Bible study is the true induction, if anyone is to speak or write of the things of Christ and the Father. Christ and His Word cannot be separated—cannot be taken apart, cannot be received separately.

"One said to me: 'It makes no difference whether the Bible is true or not in places, if we take Christ to our hearts, and He dwells there, then we have all that is needful.' Yes, but how can one take Christ apart from His Word? What Christ are we likely to have, and from whence derive our knowledge of Him, if not there? The Holy Spirit and the Word must be taken together."

Mr. Lee has been an ardent supporter of the CHAMPION ever since we took it over, and our friends will remember him as a frequent contributor of a number of pungent paragraphs to this magazine.—*F. J. B.*

* * *

Notes and Comments

The Cryptic Way.

Error likes the cryptic way—the sly and guileful way. From an article in the *Sunday School Times* we learn that the secretary of the American Association for the Advancement of Atheism has the following to say in one of his publications: "The beauty of it is that we have so many atheists in college faculties . . . but of course they can't say much about it, as they would be thrown out—and then where would their living come from?—but they encourage the students all they can. As the movement grows, they will become more and more open in their private beliefs." Yes, they are willing to take and live on the money of Christian people, while at the same time they are secretly undermining the faith of their children and young people! If that is honest and honorable, what isn't?

The Canadian Christian Crusade.

An article in the *Sunday School Times* for August 25th tells us about the formation of the Canadian Crusade, which is an organization for resisting Atheism and Bolshevism in Canada. It will seek by argument and persuasion to expose the errors and guileful methods of the atheists. Various are the devices of the unbelievers for spreading their views. Even children come home from picnics with their minds filled with doubts about God's Word. Says the above-named secretary of the Four A's: "We don't care what they call themselves, as long as they knock the fear of God out of people and tell the truth about the cesspool of Asiatic superstition, the so-called Holy Bible." By these marks we see both the cryptic methods and the bitter spirit of the atheistic movement. Can such a movement be based on truth?

Persecution in Russia.

A letter appearing in *The Bible Witness,* London, retails some of the terrible persecutions that Christians are compelled to endure in Soviet Russia. Children are even denied food if they are known to adhere to the Christian faith. Spies are constantly on the track of Christian people. Let infidels and scientists

remember that these are *Christians* who are forced to bear such cruel treatment, and that on account of their Christian faith. And who are persecuting them? Unbelievers, infidels. There can be no doubt that if infidels, with their bitter and scornful spirit, should gain the upper hand in any country, they would carry on a reign of the most terrible persecution against Christians.

Our Lord's Full Teaching.

Some of the Modernists, especially the adherents of the Federal Council and the like, cite only the teaching of Christ as it appears in the gospels. They do not have much use for the rest of the New Testament. But in such a view they are in error. If these people accept Christ's teaching at all, they must accept the whole New Testament; for He plainly taught while He was here on earth that He would reveal to His disciples "many things" which they could not understand then, but which would be revealed to them when they were endued with the Holy Spirit. He also said to His disciples: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." Moreover, after He had given His apostles His last commission to go into all the world and preach the gospel to every creature, He added: " He that believeth and is baptized shall be saved: he that believeth not shall be condemned." It is dangerous to reject any part of the New Testament, for it is all the teaching of Christ through the Holy Spirit whom He sent into the world.

The Spiritual Perils of Young People

We select the following relevant statements from an article in *The Lutheran Witness,* Louisville, Ky.: "Too many Lutherans are still unaware of, or indifferent to, the spiritual temptations which confront young people who attend our college and universities. Agnostics, atheists and scoffers abound in the ranks of professors and instructors, and these are quick to explain their views on religion. Not only do professors of logic, psychology, philosophy and social science proclaim their views from the rostrum, but teachers of chemistry, physics and mathematics, subjects not related to religion, frequently go out of their way to be sure that the impressionable freshman "opens his mind" to matters pertaining to the spirit. For example, during a freshman chemistry lecture which the writer attended, the professor remarked that, "if Martin Luther were living today, hell would be paved with electric furnaces instead of sulphur, and Lutherans and other Protestants, would have a modern practical religion." The writer knows whereof he affirms, for he is himself a graduate of one of the larger Middle Western universities. Yes, our young people are in imminent spiritual perils from the deriders in many of our universities.

The Ninety-Five Theses of Claus Harms.

The anniversary of the birth of Claus Harms is being celebrated this year in Germany. Just three centuries (October 31, 1817) after Luther posted his Ninety-five Theses on the door of the Castle Church at Wittenberg, Harms issued another series of the same number of theses. The *Sunday School Times* has this to say: "Luther's heavy hand smote the Pharisees of Christianity with their ritual and endless regulations; Claus Harms' blow was delivered at the Sadducees with their evil heart of unbelief. He dealt powerful blows against the Modernism of his day, namely, the *rationalismus vulgaris,* as Rheinhold first called it." And this is the rationalism which has come over to this country, and has been labelled Modernism. Just as did the old so-called "vulgar rationalism," so do its modern representatives make human reason and "experience" the final court of appeal. Modernism has the wrong appellative: it is not modern at all.

Our Lord's Great Claims.

What did Christ say of Himself? The following are some of His claims: "I and the Father are one;" "Lo, I am with you alway;" "Where two or three are gathered together, there am I in the midst of them;" "The Son of man came to seek and to save that which is lost;" "All authority is given unto me both in heaven and on earth;" "Before Abraham was I am;" "And now, O Father, glorify thou me with thine own self, with glory which I had with thee before the world was." Many others of a like character might be cited. As a writer in an exchange says, "It is again and again made clear that either these statements from the lips of Christ are not true, and He consequently was a charlatan, or they are absolutely true, and He is certainly the very Son of God."

We Want Both Christ and Christianity.

Some people tell us that the people of India, China and other countries are willing to accept Christ but not Christianity. Here is a case where correct definitions would be helpful. What is Christianity? Christianity is that system of truth which has Jesus Christ for its source and foundation. Christianity is not the

people who profess Christ, nor the imperfect civilization that exists contemporaneously with the Christian religion. It is not the same as Christendom, which means the imperfect people who believe in Christ more or less sincerely. But its very etymology shows that Christianity is derived from Christ Himself. Therefore you cannot have Christianity without Christ nor Christ without Christianity. Christianity is not people; it is a system of truth. All of us wish that our Christendom had more of both Christ and Christianity.

Not Christianity But Christendom.

Again we find Dr. E. Stanley Jones using terms inaccurately. He recently discoursed on "Four Immoralities of Christianity." That cannot be. Christianity is the religion of Jesus Christ. He is the founder and sustainer. To put the same thing otherwise, Christianity is the system of truth which Jesus Christ gave to the world. Then how can it be rightly charged with being guilty of four immoralities? Did Christ ever teach anything immoral? Did He not teach a perfect system of morality? What Dr. Jones and other inaccurate thinkers mean should be called Christendom, not Christianity, for the former term refers to the people who profess to be the followers of Christ. Of course, they are sometimes guilty of immoral conduct. And even to make such a general charge against Christendom is wrong. Men ought to say that some people who call themselves Christians come far short of living up to the principles of Christianity. Let us try to use terms precisely and avoid extravagant statements.

The Four So-Called Immoralities.

Dr. Jones says he found out what the so-called "immoralities of Christianity" are from Gandhi, whom he calls "the great Indian leader." What are they? We state them briefly: Christians should live more like Christ; they should practice their religion without adulterating it; they should "make love their working force"; they should study non-Christian faiths more sympathetically in order to have a more sympathetic approach to the people. Dr. Jones adds: "I resolved to put these four points into practice." No doubt the implied criticisms of Gandhi have some basis of truth in them. But they are not the heart of Christianity. No one will ever be a Christian if he looks too much at fallible people, even though they may profess to be Christians. The way to be a Christian is to go directly to Christ, accept Him as the Saviour, and be born again by the Holy Spirit according to the teaching of the Word of God. Then you will be a true Christian and a representative of true Christianity. If not, not.

The "Inspired" Modernist.

The following is a good one. It is said by Dr. Langbourne M. Williams, and is quoted on the very first page of the *Southern Churchman,* that stalwart Episcopalian journal which is upholding the historic faith with might and main, over against liberalism on the one hand and Romanizing tendencies on the other: "The Modernist says: 'O yes! the Bible is inspired, but not as much as I am—because I am so inspired as to be able to pick out all the uninspired texts in the Bible and give you only the inspired ones.'" Could the spirit of the Modernist be more acutely depicted?

Where the Blame Lies.

In a book review in the *Sunday School Times* we read the following significant lines: "When fifteen Christian clergymen and one Christian layman speak of their belief in immortality, and the layman . . . speaks with a note of faith and hope in the teachings of Jesus Christ and the statements of the Scripture far stronger than the minisiters who are speaking, even though three of them are at the head of theological institutions, one knows where to place most of the blame for the awful tide of unbelief and indifference to spiritual things that is upon our country at this time. Mr. Fletcher's chapter is amazingly powerful. He throws aside all human props for his belief in the life to come, and leans wholly upon the resurrection of Christ and His teaching. Some of the other chapters are amazingly weak." The weak chapters are written by ministers and theological professors, who quote secular writers more than the inspired writers of the Bible. Yes, who is most to blame for the faith-sapping cult of the times?

A Good Statement on Prejudice.

The following wise remarks find an echo in every honest mind: "If by lack of bias is meant lack of interest in any one religion, the writer would not profess to be unbiased. As a French novelist puts it, 'The pretension to be without prejudice is itself a prejudice.' The writer does not claim that kind of partiality which comes from holding that all religions are equally true. That seems to him only another way of saying that all religions are equally false. Because he believes that in Christ there has been given us a revelation of God

which is of universal significance, he believes that the aspirations expressed in other religions may find in Christ their full satisfaction, and he has sought to describe these aspirations, not coldly or harshly, but as men describe the cherished convictions of honored friends."

A Statement Not So Good.

However, a writer may say something good, and then say something not so good. The writer above quoted makes, we think, too great a claim for the wisdom of the present. He says: "Christanity is once more confronted with other religions, and the problem of its relation to them can no longer be evaded." Our question is: When was *not* Christianity confronted by other religions? When was this relation to them evaded? The present writer is no longer a young man—that is, young in years. He can easily go back considerably over half a century, and recall the thrilling addresses of returned missionaries and missionary secretaries in those years, when large audiences hung with rapt interest on their recitals about the evangelization of the heathen.

What the Past Knew.

And in those days—over fifty years ago—we knew much about the good points in the pagon religions. Our missionaries even from darkest Africa told us that those tribes were not all bad, but exhibited some strikingly commendable traits. Neither did they represent the ethnic religions as altogether false, with no redeeming features. Dr. Samuel H. Kellogg's useful *Manual of Comparative Religion,* published many years ago, gives an analysis of the chief religions of the world, and in every case he recognizes the truths and commendable features they contain. The trouble with so many Modernists is, they claim that practically all truth that is worth while is a recent discovery, and thus betray their lack of correct knowledge of the past.

Relation of Past and Present.

The following recognition of the indebtedness of the present to the past impresses us as the sane and correct way of putting it: "Lay your finger on anything, you prize today, and see if it is not yours to enjoy for the reason that others paid the price of it in tears and blood." Yes, only a due recognition of the merits and achievements of the past will enable us properly to appraise the present. He who does not know the past will be likely to take on cockney airs respecting the time in which he lives, and so become vain and pedantic. Do not show yourself to be a coxcomb by scoffing at people who lived before your time, without whom you would not even exist.

Faith and Reason.

True faith and right reason need not and should not be pitted against each other. Just how to fit them together in every case may be beyond our wisdom; but the Bible emphasizes both. Take a concordance, and see how much is said in the holy Book about both faith and reason. Christ had much to say about faith, and yet in more than one case He appealed to reason and used logical processes. So Paul said a great deal about faith, and yet he "reasoned with the Jews in the synagogues on the Sabbath Day." Peter said, "To him that believeth He (Christ) is precious;" yet elsewhere he exhorted believers to "be ready always to give an answer to him that asketh a reason for the hope that is in you." So faith and reason must be compatible.

What Fatih Does.

True Christian faith brings assurance of truth—or, rather, to speak accurately, Christ gives such certitude on condition of faith. Let a person come to Christ in humble trust and surrender, and it will not be long before an experience of truth, pardon and salvation will come to him. For "faith is the reality of things hoped for, the proof of things not seen." Where unaided reason fails, faith succeeds. This is especially true in spiritual matters.

How Reason Helps.

After a person has experienced the truth of Christ and Christianity, and his mind has been enlightened by the Holy Spirit, he can reason with good effect. Sin and error having been elided from his mind, his understanding of divine and spiritual truth has become clarified; and then he can often present the reasonableness of Christianity in so convincing a way as to convince the unconverted person that it is more rational and satisfying than any other world view. Yet reason can convert no one. Neither can persuasion nor dogmatic assertion. Conversion is the function of the Holy Spirit.

An Honorable Act.

A newspaper clipping informs us that Rev. Robert S. Miller, of Juniata, Pa., has resigned as pastor of Trinity Lutheran Church of that city, and has withdrawn from the Lutheran Church. The reason he assigns for this step is on account of changes in his theological beliefs. By hard study and reflection, he claims that he

has arrived at a position "quite removed from orthodoxy." He frankly says: "Judged by the standards of conservative Christianity, I am a heretic. I am not ashamed of that fact, and I should be a coward if I tried to conceal it." While we cannot help regretting his departure from the evangelical fold, yet we must respect him for acting honorably in the matter. He was too honorable to eat the bread and accept the emoluments of the evangelical church, while undermining her doctrines.

* * *

Wayside Gleanings

All our friends will be sorry to learn that the family of our brother editor, Dr. Keyser, is sorely afflicted in the pasing of their son, Captain Tedrow S. Keyser, M.D. He died in the military hospital at Washington, on the 19th of this month (September). He was a graduate of Wittenburg College, Springfield, Ohio, and took his medical degree at Johns Hopkins University. At the time of the entrance of the United States in the World War, he had established a successful medical practice in Cleveland, Ohio. Then he enlisted in the American army, went across seas, and received injuries from which he never fully recovered and which finally caused his death. He was a firm believer, and never questioned the divine character of Christianity. He was buried on the family lot in Fern Cliff Cemetery, Springfield, Ohio, on Monday, September 23. We extend our heartfelt sympathies to Dr. Keyser and his family. Dr. Keyser's full address is, 1126 North Fountain Avenue, Springfield, Ohio.

It is almost embarrassing to us! In the August issue our first paragraph in Wayside Gleanings read: "We do not blame anyone for holding on to every number of the CHAMPION. However, because of our printer's mistake we need several copies of the January, 1927, issue. If any of our friends find they can spare a copy of this issue we will be glad to pay any reasonable price for it—please name price. Do not roll it to mail—mail it flat, in an envelope, to the BIBLE CHAMPION, Reading, Pa.

We were fortunate to receive one copy, but we needed two copies and so are still in need of one copy. We will gladly pay the price if any one feels he can spare the January, 1927, number.

The Moody Bible Institute, Chicago, announce that its Radio School of the Bible, broadcasting over station WMBI, will begin the Fall term September 12. "The Church at Work" course will be given each Thursday at 3 p. m. by Rev. Clarence H. Benson. "Introductory Studies in the Epistles of Paul" will be given each Friday at 10.30 a. m. by Mrs. Iris. McCord. Dr. James M. Gray's Synthetic Bible studies will be on the air. Rev. James O. Duffy will be the weekly lecturer each Friday at 3 p. m. Enrollment fee is $1.00 for each subject.

Busts of seven great Americans are added to Hall of Fame at New York University. The additions honor William Cullen Bryant and Henry Wadsworth Longfellow, poets; Nathaniel Hawthorne, author; Henry Clay, statesman; Francis Parkman, historian; Mrs. Emma Willard, educator; and President Madison.

The Presbyterian Church reported a total membership of 2,004,467, a gain of 41,629 over last year.

It is stated that the General Minutes of the Methodist Episcopal Church (North) show that the material possessions of that denomination are valued at $736,000,000—an increase of $200,000,000 in the past eight years.

The Church of St. Tecla, in Constantinople, built by the Greeks in the ninth century, and a choice example of Byzantine architecture, was torn down before its historic value is realized.

The manager of the new large hotel, The Governor Clinton, New York, requested the N. Y. Bible Society to arrange for a special religious service dedicating the 1160 Bibles, one for each room in the hotel, delivered to the hotel. The service was held on August 18. The Bibles were piled in the large lobby of the hotel in the form of a cross. Dr. Thomas Ross read from the Scriptures, gave a short address on the value of the Bible, and offered a prayer of dedication. An interesting part of the service was to find nearly all the employees of the hotel present.

Last year the product of the three great Bible Societies—the American, British and National of Scotland—was 26,566,474 Bible and portions. The product of these three Societies up to 1929 was 694,537,655 volumes. Add to this the product of other publishers and we would have more than 750,000,000 of volumes. The whole Bible or some part of it has been translated into 886 languages and dialects, and in the last decade portions into some new lan-

guages at the rate of one in every five weeks. The combined circulation of a score of the world's greatest classics would not begin to touch the hem of the garment of that circulation.

Association Against Prohibition Amendment announces that 212 writers and illustrators have pledged their aid to fight prohibition.

The Disciples of Christ, at their late convention in Seattle, Washington, started a movement to raise $8,000,000 pension fund for the aged preachers of that denomination.

Our friend, C. A. Wourterz, Esq., in Ceylon, in a letter to the publisher, has these fine words to say for the CHAMPION:

I take this opportunity of expressing my sincere admiration for your splendid magazine. Of all the religious periodicals with which I am acquainted (and they are by no means few) the BIBLE CHAMPION is without question the greatest defender of the Faith, and the very best antidote to all the spiritual poison that is being instilled into people's minds in the name of "liberal Christianity." God's richest blessing cannot fail to accompany the magnificent work that is being done by the CHAMPION.

London reports that advertisements for liquor have been banned from English telephone books, postoffice buildings and the covers of stampbooks, at a yearly loss to the government of $100,000 in advertising revenue.

The latest surveys of the whole world missionary force at work show these figures: Total number of missionaries, 35,000; total hospital treatments per year, 11,500,000; total of pupils in missionary schools, 2,445,000; total Christian constituency in mission lands, 8,350,000; total contributions, $60,000,000.

Mr. James N. Rosenberg, vice-president of the Joint Distribution Committee, reported that since 1914 upward of $100,000,000 have been contributed by the Jews of America for the succor of their impoverished co-religionists overseas. Of this enormous sum over $77,000,000 was raised through organized fund-raising efforts since 1915.

The next world's Christian Endeavor Convention is to be held in Berlin, Germany, next July.

60,000 of the 200,000 Protestant Churches are "dead". Within a year they gained no new membership. Perhaps 40,000 more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins.

The Association Against the Prohibition Amendment made the assertion that the death rate from alcoholism has been mounting since the adoption of prohibition. Senator Dill of Washington says: United States census reports tell a different story. The census bureau's analysis of its recent statistics says: The death rate from alcoholism reached 5.6 per 100,000 of population for the twenty years prior to prohibition. The highest it has been since prohibition is 3.9 per 100,000. It averaged 2.5 in the dry states and 4.5 in the wet states. In all but four cities the death rate from alcoholism is lower than in the saloon days.

Stone work weighing 125 tons from the palace of Sargon II, including some of the finest examples of Asyrian sculpture ever recovered, are now reported en route to the University of Chicago as a result of the first year's excavations by the university's Iraq expedition.

This from Dr. Mitchell:

If the Liberal would read his Bible more than he reads "the literature of Bible critics" he would be no longer Liberal but a believer. The majesty and sublimity of the Bible stand unique, its power is overwhelming to the serious student, and its heart-searching truth moved mightily. The very flippancy of the Bible critic shows how long ago it was since he read his Bible itself. His sweeping misstatements are only possible to a man with closed Bible. Why not try a direct study of the Bible before making ridiculous attacks?

Dr. Lynn Harold Hough, who is said to be a modernist, of Montreal, Canada, has written a pamphlet which the American Bible Society will place in the hands of 80,000 pastors in the United States preparatory to the service on Universal Bible Sunday—December 8, 1929.

The World Alliance for International Friendship will hold an international goodwill congress at Nashville, Tenn., Nov. 10-12. All kinds of religious and civic bodies interested in the cause of peace are invited to send representatives. The meetings will be open to the public.

The United Presbyterian Church has begun a campaign to secure a ministerial pension fund of $1,500,000 from 5,000 of its well-to-do members.

An effort to get $175,000 from Americans in Paris for the erection of a social center for 500 American students ended with a total of $250,000. This amount added to $150,000 which had been collected quietly, gives the committee $400,000 toward the $500,000 actually needed for the purchase of a site and the construction of four buildings. In addition, $50,000 is pledged toward the endowment of the project.

Rev. Paul Woolley registrar and secretary of the New Westminster Theological Seminary, Philadelphia, advises us that in addition to the members of the faculty previously announced, Dr. Cornelius Van Til, who was on the Princeton faculty last year, is to be Professor of Apologetics; and that Dr. R. B. Kuiper, Grand Rapids, Mich., will have charge of the work in Systematic Theology. Dr. Kuiper was a student under Dr. Warfield. These will make two splendid additions to the Westminster staff. He also advises us that our own Dr. Keyser has shown his good will toward the Westminster Seminary by donating a number of his own books along theological lines and expresses the hope there may be other evangelical authors who may see their way clear to follow Dr. Keyser's example. Address Rev. Paul Woolley, 12-14 South 6th St., Philadelphia, Pa.

Word comes from Sydney, Australia, of a device, based on the principle of stimulating heart muscles. Its designer says by plunging a needle charged with an electrical current into the heart for 10 seconds, people apparently dead were restored to life. It is hoped this treatment will prove especially of value in cases of supposed drowning.

The Jewish Agency for the Rebuilding of Palestine, during its late meeting at Zurich, Switzerland, approved a budget of $3,750,000 for rehabilitation work in the Holy Land during the coming year.

An anti-missionary society in Turkey, formed of Turkish teachers, professional men and intellectuals in general, was ordered to disband by the government when it applied for the necessary official sanction. The organization was aimed at American and French schools, particularly, which were accused of still being missionary in spirit although ostensibly conforming to the law of the republic forbidding religious instruction in either Turkish or foreign schools. The society was to undertake to drive every foreign missionary from Turkey, but all activities ceased with the government veto.

The National Education Association has decided to erect a new headquarters building in Washington, D. C., to cost $400,000. Funds for the project will come from life-membership enlistments.

Acocrding to statistics, 32,341 inhabitants of Jerusalem speak Hebrew, 22,307 speak Arabic, 2,442 Armenian, 999 Yiddish, 986 English, 281 German, 261 French, 407 Russian and 760 Greek.

The General Convention of the Christian Church (not Disciples) will vote in September on the plan of union with the Congregational Church which was adopted by the National Council of the latter body last June. Favorable action is anticipated.

William J. H. Strong of Chicago, president of an association, has asked the State Department to help the association get permission from Turkey to hunt for Noah's Ark.

As a sort of answer to the action of lawyers in organizing for the repeal of the Volstead law, a group of New York lawyers are getting together a "Law Enforcement Committee to support President Hoover's law-enforcement stand.

A representative of the Gideons has contracted to place Bibles in 1196 rooms in 24 hotels in Palestine and Transjordan that cater to English-speaking tourists.

The twenty-second national conference on colored work, sponsored by the National Council of the Y. M. C. A., will meet Oct. 18-20 in Chicago. The work of the association in connection with Negro men and boys includes 140 associations serving students; seventy-six administering to men and boys in city, railroad and town and country centers; and twenty-six operating among South African students.

Every six weeks Bible translators put some completed book of the Bible into a new language to transform and regenerate lives.

Uruguay distributed 50,000 Gospels with the Uruguayan flag on the cover as a fitting celebration of her one-hundredth anniversary.

According to official statistics there were in Palestine at the end of June, 154,330 Jews, 572,443 Moselems, 80,225 Christians, and 9,006 members of other creeds.

THE ARENA

Evolution: Is it True or False?

Review of the Evidences, Geology and History

By the late George Boddis, S. T. D., Marcus Hook, Pennsylvania

IN A preceding paper we reviewed the evidence from *Embryology* and the *Blood-Precipitation Test.* These have been said to have been among the strongest evidences which can be brought forward in support of the evolution theory. Yet we showed conclusively that scientists who stood in the first rank were entirely dissatisfied with the conclusions drawn from the facts. It now remains for us to take up two other arguments upon which the doctrine is built—geology and history.

The geological record not only does not confirm the evolutionary theory, it flatly contradicts it. If the transmutation theory were true we should surely find traces of it in the geological record. Prof. Morgan says that "the direct evidence furnished by fossil remains is by all odds the strongest evidences of organic evolution" (A Critique of the Theory of Evolution, p. 24), and to this testimony Dr. Scott adds, "If there be any truth in the theory of evolution, palaeontology ought to be one of its strongest supports and offer some of the most convincing testimony in its favor, and, on the other hand, if it be false, the fossils should be able to expose its fallacies in a most overwhelming manner" (Theory of Evolution, p. 82).

Nothing could be more definite than this. If, however, palaeontology be the strongest evidence in favor of organic evolution, why do so many evolutionsits lament the poverty and incompleteness of the geological record? Darwin himself devotes an entire chapter of the *Origin of Species* to the imperfection of the geological record, and as we read the chapter (chapter X) we find lamentations of a very serious character. He asks:

Why, then, is not every geological formation and every stratum full of intermediate links? Geology assuredly does not reveal any such finely-graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory. The explanation lies, as I believe, in the extreme imperfection of the geological record.

He proceeds to give various explanations of this lack of evidence, explaining what should be the nature of intermediate species, the immense lapse of time as inferred from the rate of deposition and extent of denudation, the poorness of palaeontological collections and the absence of numerous intermediate varieties in any single formation. He also speaks of the sudden appearance of whole groups of allied species and of the sudden appearance of these groups in the lowest known fossiliferous strata. At the close of the section on the absence of intermediate varieties, he says: "I do not pretend that I should ever have suspected how poor was the record in the best preserved geological sections, had not the absence of innumerable transitional links between the species which lived at the commencement and close of each formation, pressed so hardly on my theory". He concludes the chapter with these words:

"Those who believe that the geological record is in any degree perfect will undoubtedly at once reject my theory. For my part, following out Lyell's metaphor, I look upon the geological record as a histroy of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page, only here and there a few lines. Each word of the slowly-changing language, more or less different in the successive chapters, may represent the forms of life, which are entombed in our consecutive formations, and which falsely appear to us to have been abruptly introduced. On this view the difficulties above discussed are greatly diminished, or even disappear."

This testimony of Darwin does not stand alone. Romanes denounced the geological record as "a chapter of accidents", and A. R. Wallace finds it difficult "to account for the complete absence of human or prehuman remains in all those deposits which have furnished, in such rich abundance, the remains of

other land animals." Even Prof. Scott, one of the latest writers on the subject, notwithstanding the fact that he thinks "palaeontology ought to be one of the strongest supports" of organic evolution, if true, warns his readers not to expect too much from the inquiry and points out certain very serious difficulties and disadvantages in this method. Many writers on the subject acknowledge that as the geological record nears completion it must yield either an affirmative or negative answer to this question.

Why does the evolutionist so constantly complain that the record is so fragmentary and imperfect, in fact nothing but "a chapter of accidents"? Is it not the same reason as that given by Darwin, because it refuses to yield links which according to the evolution theory ought to have existed? Is it not also possible that the imperfection of the record has been overstated? This seems to be the verdict of LeConte, one of the foremost geologists of America, and certainly not an enemy of the evolutionary theory. He says:

While it is true that there are many and wide gaps in the record; while it is true also that even where the record is continuous many forms have not been preserved, yet there are many cases, especially in the Tertiary fresh-water deposits, where the record is not only continuous for hundreds of feet in thickness, but the abundance of life was very great, and the conditions necessary for preservation exceptionally good. In such cases the number of fossil species found on each horizon seems to be as great as in existing faunas over equal space. The record in these cases seems to be continuous and without break, and crowded with fossil forms; and yet, although the species change greatly, and perhaps many times, in passing from the lowest to the highest strata, we do not usually, it must be acknowledged, find the gradual transitions we would naturally expect, if the change were effected by gradual transformations. The incompleteness of the record, therefore, although a true and important cause, is not the whole cause (Evolution, pp. 252-253).

We may perhaps be condemned for quoting George McCready Price as an "authority" in this matter, since we are told that he is "anathema" to all "orthodox" geologists, and has been denounced as a "fundamentalist harboring a geological nightmare", and as "the man who, while a member of no scientific body, and absolutely unknown to scientific circles, has had the effrontery to style himself a geologist". However, as he was once professor of chemistry and physics in one institution, and professor of geology in two others, is the author of several works on geology and other subjects, a member of the American Association for the Advancement of Science and the Victoria Institute, and the winner of the Langhorne Orchard Prize Essay, together with many other evidences of scholarship, we at least shall not doubt his right to speak upon this subject. Even his critics acknowledge that he is well read in geological literature, and it is well known that he has studied the subject for more than a quarter of a century, and that previous to writing the *New Geology* he gave most of his time for ten years to study and observation, in order to thoroughly prepare the material for the book. Dr. O'Toole has pointed out that Price has revived in modern form the forgotten, but extremely effective, objection raised by Huxley and Spenser against the alleged universality of synchronously deposited fossiliferous sediments. He says, "It is Price's merit to have shown that, in the light of recently discovered facts, such as "Deceptive conformities" and "overthrusts", this objection is far graver than when it was first formulated by the authors in question." He refers to the snobbery and abuse which have been directed against Price, and rightly says that this is not a sufficient answer to the difficulty which he has raised. "If Price insists on discussing a subject which the orthodox geologist prefers to suppress, it is the latter and not the former who is really reactionary".

According to Price the new geology is revolutionizing that conception of the construction of the earth's surface which has prevailed since the days of Lyell. To reproduce and analyze the questions raised by him, or to discuss the merits of the "new catastrophism", is prevented by the limits of this paper. He shows that the onion-coat theory of Werner is out of date, that geology can prove nothing more than local order of succession, and that when we come to large areas there is no proof that one type of rock in England was not formed at the same time as other rocks in America or Africa, and that all the palaeontological notions about the general succession of life on the globe are not proven and not provable. He shows clearly that in the light of recently discovered facts, and a wider knowledge of the subject, it is impossible for us to know which of the earth's strata are the oldest and which the youngest, as what appear to be the oldest in one place appear to be the youngest in another. In support of this position he quotes both Huxley and Spenser, and uses Suess as the authority for his assertion that "absolutely nothing in the direction of an exchange of ocean and dry land is

now going on, and thus we have no modern analogies to explain how those great universal transgressions of the ocean took place in the past". Uniformitarianism is now found to be bankrupt as an explanation of the past geological changes. Again he quotes Prof. H. A. Nicholson in proof that dissimilar groups of life must have existed contemporaneously in the olden time as now; from which he concludes that mammals may have lived on the land while trilobites were living in the sea, etc. Hence the theory of successive ages is without foundation. If these conclusions be true, it is impossible to verify any theory of evolution by an appeal to the geological record. To use Price's own words:

Of course, no geologist of today would care to be caught openly defending the onion-coat theory even in what Spenser calls its "transcendental form". But the only way in which to put in an honest disclaimer is to say with Huxley, "All that geology can prove is local order of succession" (Discourses Biological and Geological, pp. 279-288). And we should not only repeat these words, but we should let them become a part of our being; because, as this clear thinker pointed out, "the moment the geologist has to do with large areas", there is incalculable mischief in projecting this local order of succession into distant localities, and saying (as all geologists continue to say) that these widely separated strata *are* or *are not* of *the same age;* for of this "there is not the shadow of proof", as Huxley candidly admits.

Such language sounds very strange to us today, as do also the following truthful words from the same author: "In the present state of our knowledge and of our methods, one verdict—'Not proven and not provable'—must be rendered against all grand hypotheses of the palaeontologist respecting the succession of life on the globe" (The New Geology, pp. 664-666).

Prof. Price goes on to say that although geologists assent to these words in a general way, they have not had the slightest effect in changing their methods or theories. Still endeavoring to explain the plainest evidence of our eyesight and common sense, they invent instances of "deceptive conformity" and "thrust faults" in order to remove any suspicion about the European classification being "applicable to the globe as a whole", or that their science was unable to prove any more than local order of succession".

If President Price's conclusions be correct, there is an end to the question as to whether or not geology may be used as a proof of the evolution theory. Unfortunately the whole school of "orthodox" geologists rise up in indignation against his position. Evolution still holds the fort: hence we must look to the evolutionist geologists for the proof we need.

According to evolution the fossils ought to show gradual modification, linking the various species of plants and animals together and showing the gradation of one form into another. But is this really the case?

Prof. J. W. Gregory, in his Geology of Today, (pp. 194-195) says:

The second geological group is known as the Paleozoic because the earth was then inhabited by animals of the oldest known types; and the most startling change from the Eozoic was the appearance in the very oldest of the Paleozoic rocks of abundant remains of highly specialized and very varied kinds of animals. A complex assemblage of animals burst upon the scene with dramatic suddenness in the earliest section of the Paleozoic Era.

The geological record of life upon the earth begins, indeed, with well developed representatives of all the chief groups of the animal kingdom, with the exception of backbone animals. The sudden appearance of so many groups of highly developed creatures at the beginning of the Paleozoic is the most striking fact in regard to these oldest fossil-bearing rocks.

Such testimonies could be multiplied indefinitely. Huxley found no evidence in the rocks that earlier members of any long-continued group were more generalized in structure than the later ones; LeConte bore testimony to the fact that the species came into existence suddenly and in full perfection, remaining substantially unchanged during the term of their existence, and passed away in full perfection, other species taking their place by substitution, not by transmutation. In his *Elements of Geology,* p. 345, he says:

"But it is impossible to overlook the comparative suddenness of the appearance of a new class—fishes—and a new department—vertebrates—of the animal kingdom. Observe that at the horizon of appearance in the uppermost Silurian there is no apparent break in the strata, and therefore no evidence of lost record, and yet the advance is immense. It is impossible to account for this unless we admit paroxysms of more rapid movement of evolution—unless we admit that when conditions are favorable and the time is ripe for a particular change, it takes place with exceptional rapidity, perhaps in a few generations."

This testimony is as strong as the one quoted

from the author's *Evolution* in our former paper and referred to above; but the closing statement puts LeConte in opposition to certain other evolutionists. Huxley believes in slow changes and carries the history of fishes and other vertebrates far back into the unknown past; whereas LeConte sees in the record a paroxysmal evolution in which great advances are made in a short time. Huxley claims that most of the record is lost, whereas LeConte assumes that it is comparatively complete. If Huxley be right, there can be no hope that fossils revealing the earliest forms of vertebrates will ever be discovered: if LeConte be correct there is no evidence of evolution in the rocks.

Not only do the species appear suddenly, but from the first they are as sharply defined as at present. Sir J. W. Dawson, more than a half century ago, wrote:

"Pictet catalogues ninety-eight species of mammals which inhabited Europe in the Post-glacial period. Of these fifty-seven still exist unchanged, and the remainder have disappeared. Not one can be shown to have been modified into a new form, though some of them have been obliged, by change of temperature and other conditions, to remove into distant and now widely separated regions. Further, it would seem that all existing European mammals extended back in geological time at least as far as man, so that since the Post-glacial period no new species have been introduced in any way. Here we have a series of facts of the most profound significance. Fifty-seven parallel lines of descent have in Europe run on along with man, from the Post-glacial period, without change or material modification of any kind. Some of them extend without change even farther back. Thus man and his companion-mammals present a series of lines, not converging as if they pointed to some common ancestor, but strictly parallel to each other" (*Story of the Earth and Man,* pp. 357-358).

Fairhurst, who discusses this problem in his *Organic Evolution Considered,* says:

"From the fact that the Tribolites, so highly organized, appeared in the Primordial, it would seem that they were specially adapted to make progress. They lived through Paleozoic Time, which, according to Dana, represent twelve of the sixteen parts of all geological time, beginning with the Primordial; or, calling the whole geological time 48 millions of years, the Trilobites lived 36 millions of years, or three-fourths of all geological time. From their great persistence in time it would seem that they had a remarkably good opportunity to make wonderful progress in structure. During that time there were thousands of species, yet they made no progress. We do not know that in all those millions of years a single higher form was evolved from any one of the great multitude of species of Trilobites. As Darwin says of the goose, so I say of the Trilobite; it had "a singularly inflexible organization."

The remarkable thing about this, however, is that previous to the Primordial, while it was becoming a Trilobite, it must have had a singularly flexible organization, otherwise it could not have obtained its complex structure; but when it reached the Primordial it became very conservative (p. 107).

These two testimonies might be sufficient to prove that so far as the geological record is concerned we find no evidence of the evolution of species such as we might expect. We will, however, give one more, as both of those given above are from non-evolutionary authors. Prof. Conn is quoted as saying:

"In the Silurian Fauna are represented all the sub-kingdoms now existing. If now we leave out of account those forms which, having no hard parts, could not have been preserved, such as worms, etc., we find a large majority of the groups have been preserved. About five-sixths of the orders, nearly an equal proportion of suborders, a great many families, some genera, and it has been claimed that some of our species, are known to have been in existence during the Silurian age. It is very remarkable to find such a large portion of existing groups represented in the earliest fauna of which we have any knowledge." (Quoted from Science versus Evolution, by S. P. King, p. 53.)

So far, then, we fail to find any unchallenged evidence in the rocks favoring the evolutionary theory. Sir Roderick Murchison claimed that the geological record does not afford one syllable of evidence in support of Darwin's theory; Joachim Barrande, the Swiss geologist, could not see why, if the evolution theory be true, all relics of intervening forms have vanished; LeConte thinks that the absence of all connecting links in the geological record the strongest evidence against the theory; Conn finds in the facts given above "a surprise and unexplained problem"; and Sedgwick says, "At succeeding epochs, new tribes of beings were called into existence, not merely as the progeny of those that had appeared before them, but as new and living proofs of creative interference".

The so-called missing links are found on examination to be worthless. These missing links are flying lizards, like the pterodactyl, the earliest known birds, like the hesperornis and the archeopteryx, together with fossil horses

and their supposed ancestors, and fragments of human skeletons found at different times and in different places. Some of these may be dismissed with little comment. Naturalists of a world-wide reputation, like Dr. A. Fleischmann, have discussed at length the anatomy of birds, particularly the archaeopteryx, and are firmly convinced that they cannot be considered to be connecting links with reptiles.

The geological history of the horse is given as a conclusive instance of the evolution of at least one species. It is pointed out by most evolutionists as demonstrative evidence of the truth of their theory. Specimens are shown which are said to prove that the horse has developed from the three or four-toed specimens which have been found in both hemispheres. The difficulty is that the appeal is made to these remains as if they proved the whole case of evolution; whereas it has never been shown that the present existing varieties of the equine species have any connection whatever with these extinct forms.

Sir J. W. Dawson, in chapter IV of his work, *Modern Ideas of Evolution,* shows the worthlessness of the supposed genealogy of the horse. He points out that the whole display is purely arbitrary, and dependent merely on a succession of genera more or less closely resembling the modern horse being procurable from successive Tertiary deposits often widely separated in time and place. Two lines of ancestors are given: the fossil horses of America being descended from Eohippus and the European horses from Palaeotherium. "Both genealogies", he says "cannot be true, and there is no actual proof of either. The existing American horses, which are of European parentage, are, according to the theory, descendents of Palaeotherium, not of Eohippus; but if we had not known this on historical evidence, there would be nothing to prevent us from tracing them to the latter animal. This simple consideration alone is sufficient to show that such genealogies are not of the nature of scientific evidence".

Professor Osborn, in an address before the British Association, acknowledged that the direct origin of the *Genus Equus* in North America was not established with certainty, and Prof. Sedgwick demonstrates that according to the evidence the horse itself actually appeared on the scene before some of its supposed ancestors.

Messrs. Thompson and Geddes say, in their *Evolution*:

"In the enthusiasm of early discoveries the matter seemed simpler than it really is, and the mistake was made of hurriedly constructing a linear series which showed, for instance, the gradual reduction of toes from five to one, and supposing this a genuine pedigree. More detailed and critical inquiry has shown, however, that there were several collateral series, and it is not quite justifiable to fill up gaps along one line by links which belong to other lines of descent."

To fully discuss the fossil remains of man would require more space than can here be given. Much has been written concerning the Pithecanthropus Erectus, the Piltdown man, the Neanderthal man, the Cro-Magnan man and others. In the American Museum of Natural History, New York City, may be seen exhibits which are supposed to give the animal ancestry of man. To the uninstructed this array seems to be proof positive, and we cannot wonder at the spread of evolutionary belief when High School students and their teachers visit the Museum to examine this evidence of man's origin. Who would suppose that these specimens had been built up almost entirely from the constructor's imagination and that scientists of the first order had absolutely discredited them? The Pithecanthropus Erectus consists merely of the fragment of a skull, three teeth and a left thigh bone. The skull and one tooth were found together, the thigh bone and the rest of the teeth some yards away nearly a year later. Many have hailed this find as the much-longed-for missing link, and there has been much discussion concerning it. Some of the best authorities have denied that there was anything human about these fragments, and no less an authority than Virchow contended that it was by no means certain that they had formed parts of the same individual, and that it was still less possible to decide whether that individual were man or ape. Other scientists, including Prof. Osborn, acknowledge that there are reasons for excluding Pithecanthropus from the direct ancestral line of the higher races of man. Prof. Keith has demonstrated that the Piltdown man had a brain capacity of nearly 1500 cubic centimeters, and Prof. Hrdlicka contends that the jaw and tooth belong to a fossil chimpanzee. Not one of the missing links between the ape and man remains unquestioned. There is no more evidence that man descended from the Trinal Ape Man, by way of Piltdown, Heidelberg and Neanderthal specimens, than there is that matter created itself and that life came from the non-living.

Prof. Huxley made a thorough examination of all skulls discovered to his day and decided that he could find specimens of all among liv-

ing men. "The Engis skull", he says, "is a fair average skull which might have belonged to a philosopher, or might have contained the thoughtless brain of a savage". Prof. George F. Wright (Antiquity of Man, pp. 390-391) has pointed out that some men of note in human history have possessed skulls closely resembling that of the Neanderthal, among others, St. Mansui, Bishop of Toul in the fourth century and the Scotch hero Bruce. He says, "Recent investigations have tended constantly to increase the gap separating the brain capacity of man from that of the apes, and to diminish, if not entirely to remove, the gap which is supposed to exist between Pleistocene (Glacial) and modern man".

As we find no evidence of the evolution of man in the geological record; so the entire field of human history is a refutation of the hypothesis. The known record of human history goes back thousands of years. Ought we not, then, to find in that record some faint evidence of the truth of evolution? We have been told that human history is but a speck on the map of time, and that, as the changes are necessarily slow, we should not expect to find anything there which would indicate that evolution was either true or false. This may be true; but, if in the course of thousands of years we can find no change, why should we be expected to believe that such changes have taken place? Was the work of evolution finished when each species was produced? Are we not told that the process pervades all things? And that it is operating everywhere and always? If that be true, why should we not expect to see it going on before our eyes at the present moment? Can it be possible that not even a faint trace of it can be seen in thousands of years of progress?

Since the dawn of human history there has been no change in the animals which are known to mankind. This we may prove from the records of the earliest monuments. Not a single specimen of fish, fowl or animal has changed its species. The changes which may be noted are in the direction of retrogression, not of improvement.

The practices of nations, which might be viewed as a kind of "artificial selection", are against the evolutionary theory rather than in its favor. Every nation has had its own customs and if there be any truth whatever in inherited traits, we ought to see it here. But it is certain that the practices of men and women, sometimes carried on for scores of centuries, have produced no modifications in the human species. A race, well known to readers of the Bible, and whose descendents are with us to this day, has practiced circumcision for thousands of years, yet not one has ever been known to have been born already circumcised. The Chinese have practiced foot-binding for many centuries; but the binding of the feet must still continue unless the practice stop, since all girls are born with feet of the normal size. For how many centuries have women pierced their ears for the wearing of ornaments; yet how many girls have been born with their ears pierced? These facts may not weigh much with those who are fully convinced of the truth of evolution; but they are worthy of consideration, nevertheless.

The verdict of Archaeology shows that what man is today, that he has been in the past. Evolution professes to account by a process of slow development for all civilization, religion and everything which concerns mankind. But does the verdict of history confirm this? History points to great civilizations from the first. Prof. A. H. Sayce, of Oxford says:

"Neither in Egypt nor in Babylon has any beginning of civilization been found. As far back as archaeology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archaeology. Instead of the progress we should expect, we find retrogression and decay; where we look for the rude beginnings of art, we find the advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that man has been civilized from the outset? If so we can no longer go to the savage to learn how our ancestry lived and thought; for the savage will represent either degeneracy from a higher type, or else a different race. In any case the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed as Greek mythology averred that Athene had sprung from the head of Zeus. Archaeology, at all events, has failed to discover the elements out of which, according to evolution, they ought to have grown." (Quoted from BIBLE CHAMPION for February, 1923.)

No testimony could be stronger than this, and yet it is confirmed on every hand. The

modern builder stands in mute astonishment as he gazes upon the pyramids of Egypt, concerning which the modern architectural authorities speak in the highest term of praise, wondering how long it must have taken before men acquired such experience and skill. The palace temple at Karnac has been described as "perhaps the greatest effort of architectural magnificence ever produced by the hand of man". One learned professor (Brugsch) tells us that the farther we go back in Egyptian history, the more perfect are their works of painting and arts; and another says:

"Of a state of barbarism or even of patriarchal life anterior to the monumental period there is no historical vestige. The earliest monuments which have been discovered present to us the very same fully developed civilization and the same religion as the later monuments. The blocks of the pyramids bear quarry marks exhibiting the decimal notation and are dated by the months of the calendar which was in use down to the latest times." (Prof. Renouf; quoted by Graebner.)

The great mistake of evolutionists lies in the fact that they assume that all great civilizations have developed from barbarism and savagery. But the study of history shows us that these three grades of civilization have from the first existed side by side. The leading races of today may boast of their high civilization and wonderful scientific achievements; but they form only a small part of the human race, and when we turn to other continents we find still those who are in the lowest degree of savagery. Who can confidently affirm that these are the modern representatives of primitive man? The evidence of history is that these savage races are races in decay. The modern Copts are the degraded descendents of the men who built the pyramids; the Greeks of today are millenniums behind their ancestors of the days of Pericles; and the pre-Inca relics prove how much farther advanced were the ancient people of Peru than their descendents who were conquered by Pizzarro.

When our own ancestors were semi-savages, wandering half naked, and with painted bodies, in their native forests, the temple of Solomon stood in all its glory, and even then Israel was surrounded by civilizations which made their own appear by comparison as in its earliest infancy. What has become of these mighty empires and civilizations? They have passed away like the morning dew, and only degraded people remain to reveal to us the contrast between their ancestors and themselves. The English, Germans and French, and the Western nations which are akin to them, have made great progress in the course of a thousand years. But more than one-half of the world has remained stationary, and many nations who were leaders at the beginning of the modern era have become degraded into a condition little better than barbarism.

Not only is this true; but degraded and barbarous states do not on their own initiative bring themselves back to a better condition. Savage tribes have risen only as they have come in contact with civilized peoples, and degraded nations have again been lifted up by outside influences.

What is true of civilizations is true also of religions. Evolutionists are not agreed as to the origin and progress of religion. Some suggest that it began in the reverence of spirits and ghosts of the departed who became the first objects of worship. Others claim that man first adored the powers of nature, and thus arose the worship of many gods, which in time developed into the worship of one God. But is this the verdict of history or of the most recent research? The students of comparative religions find that the first conceptions were the best and the most advanced, and those which we now recognize as the organized religions of humanity are degenerations. Max Muller's lecture on the Vedas contains the following:

"As a result to which the comparative study of religion is sure to lead we shall learn that religions in their most ancient form, or in the minds of their authors, are generally free from many of the blemishes that attach to them in later times."

What Muller has told us is repeated by authors as prominent as he. A true monotheism characterizes the most primitive religions of Egypt, Hindustan, Greece and even Phoenicia and Persia. The beginning of polytheism is now looked upon by good authorities as the second phase of Greek religion, that being preceded by monotheism. It has, therefore, been pointed out that the later monotheistic ideas of Greek thought are to be regarded not as the result of an ascending line of evolution, but as "a return of the profound wisdom of old age to the feeling of primitive simplicity."

Dr. Warneck, in his *Living Christ and Dying Heathenism,* reaches the conclution that the heathen religions, historically considered, are a degeneracy from a higher knowledge of God. W. St. Clair Tisdale, in *Christianity and Other Faiths,* makes this statement: "It follows that monotheism historically preceded polytheism

and that the latter is a corruption of the former. It is impossible to explain the facts away. Taken together they show that, as the Bible asserts, man at the beginning of history knew the one true God. This implies a revelation of some sort and traces of that revelation are still found in many ancient faiths.

Is evolution true? Our review of the evidences would seem to show that this is exceedingly doubtful. There is no scientific evidence that it has ever taken place. The embryological and blood-test evidences are discounted by evolutionists themselves; palaeontology, so far from confirming evolution, does exactly the opposite; and it is contradicted by the facts of history.

Evolution is merely an assumption of certain scientists and not a fact of science. Let those who would turn away from Christian faith for a mere nightmare heed the words of Dr. Paul Kammerer, of Vienna, who, in 1924, wrote: "The theory of evolution at the present time is returning to the theory of non-evolution." This must have been the verdict of Lord Kelvin, when, in a lecture before the British Association of Science, he said:

"I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution, while it remains but an unproven hypothesis in the corollaries of science."

Modernism or Biblicism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

IT IS said that familiarity breeds contempt. This may be so as regards Modernism. For when at first some people noted how utterly at variance Modernism is with New Testament teachings, they may have been horrified and possibly even indignant. But as time passed they got used to it . Their horror vanished. And then, possibly, they gradually acceded to modernistic teachings. As Pope said concerning Vice:

> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

Then, too, it make a difference who it is that advocates anything. If one is but an ordinary person, with ordinary ability, personality and powers of persuasion, what he advocates may not "take." But if he is a person of poise, of fine address, of pleasing voice and taking eloquence; if he is one who can furnish good entertainment by his advocacy of whatever he may take up, then things are very different.

We are selfish creatures, we humans. We are shortsighted. And we do dearly love to be entertained. So if it is the wonderful voice of Mr. A. that appeals to us by radio, or the magnetic presence and persuasive powers of Mr. B. that appeal to us directly from the platform, it then oft happens that it matters but little what is presented. Are we not being entertained? And is not that the all-important thing? And are we not to go with him who entertains us? Are we not to side with him, no matter what he advocates?

In countless cases it certainly seems so. If "Satan himself is transformed into an angel of light" (2 Cor. 11:14), many seem perfectly willing to walk in his light—even though that light be perfect darkness; for error of whatever sort is very often easier to follow than truth; it does not demand so much of us. It may, to be sure, demand a sort of outward conformity to custom, convention or decency. Yet, when it comes to real righteousness, to such personal holiness as that required by the true gospel of the Divine Christ—well, error is not usually so strenuous as to demand that. Many people come, therefore, to look upon it leniently, or become indifferent to its glaring falsifications of divine truth; and then finally accept it.

Now, though Modernism may not be essentially modern, either as to its spirit or methods, yet it has managed to get a tremendous grip upon the church and the public. And if Biblically revealed Christianity is true, if the New Testament gives us God's true method of saving lost men through Jesus Christ his heaven-sent Son, and if it is correctly taught that there is salvation nowhere else (John 14:6; Acts 4:12); (1 Tim. 2:5), then the misinterpretations and misrepresentations of Modernism are so far from the truth that they virtually steal from us our one God-given hope of eternal good. For we are thereby robbed of the pre-existent Divine Logos (John 1:1, 2), who "came down from heaven" (6:38) and came into this world to save sinners (Luke 2:11; 19:10; 1 Tim. 1:15).

The question, then, is not one of academic interest alone. It is one of life and death, of eternal gain or eternal loss. To settle it aright

is the most important thing in life. And to be deceived by any modernistic, evolutional or critical caricature of the true gospel may mean our eternal undoing. It becomes, therefore, a matter of eternal moment. And though the matter has had such frequent and able treatment in the pages of the BIBLE CHAMPION, yet in this series of articles we purpose to look into the matter anew, to present things in our own way, to examine both truth and error—and to stand for the truth as that truth is Biblically revealed.

Modernism and Evolution

Evolution is so much in evidence these days that we are liable to meet it almost anywhere. And we certainly meet it in Modernism. For this latter is irreparably bound up therewith. It is a system, or movement, that seems largely to depend upon evolution and the evolutionary criticism of the Bible. Seemingly it is these that account largely for what is comprehended in the term Modernism as now used in religious circles. Indeed, Modernism might almost be defined as a result of the application to religion and the Bible of the ideas and principles of evolution and the evolutionary criticism. It might be said that the modernistic movement is an outgrowth of evolutionary and critical ideas.

That we are right in the position thus taken may be seen from one of Modernism's acknowledged and gifted exponents. Thus in his book, *The Faith of Modernism*, Dr. Shailer Mathews says that

> Modernists are Christians who accept the results of scientific research as data with which to think religiously. . . . When, therefore, he finds experts in all fields of scientific investigation accepting the general principles of evolution, he makes it a part of his intellectual apparatus. . . . He is cautious about appropriating philosophies, but he is frankly and hopefully an evolutionist because of facts furnished by experts (p. 31).

How completely evolutional is the Modernistic concept of the Bible may be illustrated from Dr. Fosdick's book, *The Modern Use of the Bible*. He affirms that

> what has actually happened is the production of a Book which from lowly beginnings to great conclusions records the *development* of truth about God and His will.

It is definitely because of "the evolutionary hypothesis" that he says:

> We have not kept the forms of thought and categories of explanation in astronomy, geology, biology, which the Bible contains. We have definitely and irrevocably gotten new ones diverse from and irreconcileable with the outlooks on the universe which . . . the Bible had (p. 30, 51).

The modern method is in accord with "the idea of development." And in the Bible, this "interprets everything in terms of its early origin and gradual growth" (p. 8). That is why the modernistic interpreter can say so assuredly: "We know that every idea in the Bible *started from primitive and childish origins*" (p. 11; italics mine).

From this it seems logically to follow that not a single Bible idea is of God. For instance, the entire idea of redemption, which is *the* idea of the Bible practically from start to finish, is not of God. It did not originate with God nor come from God. Though in the New Testament we see it brought to its full workable state as a perfected system of divine grace, dealing with the otherwise insoluble problem of human sin and capable of saving the sinner, yet it is utterly lacking in divine element and power. For it has, forsooth, been modernistically and authoritatively pronounced to be but an idea that "started from primitive and childish origins." Thus are divine revelation and divine redemption alike and at once repudiated.

That we are correct in our conclusion may be seen from the *Baptist* of Chicago, cited as sympathetic with Modernism. Thus we read:

> Modernism is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion.

It is further stated that Modernism's

> essential notion is that modern rational and scientific investigations have superseded and invalidated faith in any revealed religion (see BIBLE CHAMPION, May, 1922, p. 274).

Modernism and Criticism

So much for the connection of evolution with the modernistic movement. Now as to the connection of evolutional (or literary and historical) criticism therewith. And here again we quote from Dr. Mathews:

> Modernists are Christians who adopt the method of historical and literary science in the study of the Bible and religion.—From some points of view, this . . . is their most obvious characteristic. It was the critical study of the Scriptures with which the (Modernist) movement started in the Roman Catholic Church, and it has laid the foundation for theological discussion in Protestantism (p. 31).

We must not here allow ourselves to be deceived by the loose and inexact usage of the magic word science. Modernism certainly belongs to the camp of the radical criticism. But as to science, that is different. Science is supposed to be knowledge. The radical criticism is about as far from being knowledge, and its methods are about as far from being scientific,

as they well can be. Yet over again and again does the Modernist assert his adherence to what *he* calls "scientific, inductive or historical method" (see, *e. g.,* Mathews, p. 19, 22, 23, 28, 31, 34, 35).

What the Modernist calls scientific is frequently such in name only. If evolution and criticism, in principles and results, are provedly correct and exact, then the modernistic position and procedure might be scientific. But if they always have been, and yet remain, but conjectural and hypothetical, then they are all wrong. As to criticism, we know that its processes and findings have been subjected to competent examination and have been answered by competent scholars. As to evolution, that, despite theoretical assurance, has never risen higher than mere hypothesis. Many of its own ardent advocates have admitted, not only that it is unproved, but unprovable. Yet it is this re-vamped heathen conceit, formerly applied in the realm of nature, that now has been applied in the realm of religion, But to call this scientific is like calling bad good and darkness light. And note this:

> A scientific method (*i.e.,* as used by Modernism) cannot start with authority because it cannot assume conclusions at the beginning of its investigations.

This is surely rich. For while the statement is true when employed of a true scientific method, yet when used of Modernism it is anything but true. For if anything ever "assumed conclusions" at the very beginning, it might be said to be Modernism. For this is exactly what it does. It assumes conclusions relative to evolution and the evolutionary criticism of the Bible. But as for the Bible as "authority," it cannot and does not accept that. In fact, its suppositional scientific method (*i. e.,* its evolutional and critical pre-suppositions as put in practise) puts it in eternal antagonism to the Bible and to its proper divine authority. We doubt if there lives in the world a single Modernist who really and fully believes the Bible. In fact, if he did come so to believe it, he would that moment cease to be a Modernist.

Modernism and Religion

The Modernist, we are told, is one who "does not think that religion is an illusion or that it is an invention of man." So broad is his creed that "he believes that *all* religion is supernatural." It is "God's revelation of himself through human experience." Notice, it is not through God's Word, but through human experience. The Modernist, indeed, "conceives the whole universe to be the revelation of the invisible God" (L. Parks, *What is Modernism?* pp. 16f.).

How vague and indefinite all this is! Its danger lies, however, in its being partial truth. The whole universe may, indeed, be looked upon as a revelation of God. Yet how indefinite and insufficient such revelation always has been may be seen among any people, ancient or modern, savage or civilized, which has either refused, or has never had, the light of special divine revelation. How little such know about God is perceivable in their polytheism, pantheism, henotheism, atheism, idolatry, worship of natural objects and so on.

Moreover, natural revelation at its best is in no sense a revelation of just that which man's condition so much needs, viz., a revelation of redemption. And without such revelation of redemption, natural revelation does not accomplish much, after all. What is needed is exactly that which is supplied by the Bible and Christianity. Reject that and man's needs go eternally unmet.

Then again, when one has so broad, so unbiblical, a sympathy for religion in general, no matter what sort of religion it is, it simply must be at the expense of the one true religion. That true religion is Christianity. Moreover, if that is true, then by that very fact all others are seen to be wholly or partially false. In the Old Testament, God made no compromise with the heathen religions surrounding Israel. Nor is such compromise made in the New Testament. Instead, those outside of Christianity, or out of Christ, are spoken of as "having no hope and without God in the world" (Eph. 2:12). Heathen, in order to salvation, need to become Christians.* Moreover, perversions of Christianity (such as are looked upon favorably today) were, if sufficiently radical, not only condemned and repudiated,** but those allowing themselves to be deluded thereby had "fallen from grace" (Gal. 5:2, 8), lost their salvation (2 Pet. 2:20-22; Heb. 10:39). In order to be saved, it was pointed out as necessary to endure, endure to the end (Matt. 24:13; Heb. 3:6, 14).

In the New Testament it is made manifest that it is Christianity, and Christianity alone, that has saving power. Nought but the gospel of the Son of God possesses redemptive potency. That is why Christ said: "Go ye into all the world, and preach the gospel to the whole creation" (Mark. 16:15). That is why

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*Acts, chaps. 10, 13, 16; Rom. 1:16, 17; 1 Cor. 1:18ff.; 6:9-11; 15:1, 2; Eph. 2:8-22; 1 Pet. 4:3-5.

**Gal. 1:6ff.; 2 Cor. 11:1-4; Col. 2:8, 18; 1 Tim. 4:1; 2 Tim. 2:15-18; 4:3, 4; 2 Pet. 2:1; Rev. 2:14, 15, 20.

he said this: "This gospel . . . shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14).

It is right here that much of the danger of Modernism lies. A toleration so broad that it takes in the false as well as the true, the bad as well as the good, the non-redemptional as well as the redemptional,—such must, and does, react unfavorably upon Christianity. Christianity is degraded to meet these low spiritual ideals. It is emasculated until its unique saving power is gone. Its Divine Founder is oft made (or supposed) to take his place, sometimes on equal terms, with other great religious leaders. We are thus robbed of Christianity's distinctive divine feature, *i.e.,* a divinely capable Redeemer. So men, who otherwise might be saved, are lost.

When, therefore, one speaks of "the evolution of religion as illustrated in the gradual growth of the knowledge of God" (Parks, p. 34), he is giving to the world something very unlike the saving grace of God as revealed in Christianity. He is giving something very indefinite and very uncertain. For if this (supposed) knowledge of God is a "growth," how know we for sure that it is "knowledge"? What evidence have we that it is anything more than a growth of ideas? especially so when we see what a heterogeneous mass of contradictions is this supposed growth in divine knowledge?

On the other hand, the one true God who made the eye can surely see, who made the ear can surely hear, who made the mind can know and who made the mouth can speak. He can speak definite messages, give definite communications. This he could do to, or through, the outer ear in audible sound to specially chosen servants; or he could do it silently to the inner ear or consciousness. And the Bible claims that he has done just this. We have seen the claim denied. We have never seen it disproved. So the Modernist, for his own sake and for the sake of other perishing creatures, will do well not to be so broad that he accepts all religion, whether false or true. It is the true alone that can save.

Relative to the idea of the "growth" of all religions, we might quote Dr. Mathews. He says that "religions spring from human needs." We may briefly comment here that Christianity is the one religion that perfectly meets "human needs." It did not "spring" from such needs, but from God. And this appears to be the special thing that many unspiritual minds are unwilling to accept. Yet only in acceptance is there salvation. But further from Dr. Mathews:

> Each [religion, Christianity included, we presume] has grown as its teachings and institutions have satisfied creative souls. Each [here Bible Christianity is evidently in view] has become an enemy of progress when it has fastened upon society the authority of the past (*l. c.,* p. 2).

Bible Christianity does exactly this last. It is thus "an enemy of progress" falsely so-called. For it certainly fastens upon society and upon individuals "the authority of the past;" *i. e,* the divine authority of a religion revealed by God and set forth in the Bible, or Book of God. That religion is so superior, so supreme, that it never has been improved upon. It was savingly effectual when first proclaimed. It is savingly effective today. If men will but give up their conceit and humble themselves under the mighty hand of God, if they will but cast off their sins and their unbelief and will accept God's one true gospel, they will find it commensurate to all their moral and spiritual poverty.

Modernism and Christianity

As set forth in the Bible, Christianity is a divine and dependable system of salvation. According to Modernism, it is not so. It is termed instead an "evolving religion." And this evolvement is not something that took place as biblically represented and under special divine sanctions. It is, supposedly, an evolutional process that goes on continuously through the Christian centuries. There is said to be

> no break between the New Testament Christians and their successors. The movement is continuous. Individuals died but the group continued. [All this is true, but now note]: It is in the religious attitudes and convictions of this group as it developed through the centuries its central faith in Jesus that we discover the permanent elements of Christianity.

That is, we do not discover in God's Word and in Christianity as biblically revealed what is real and permanent in Christianity. Rather, it is in developments that have since occurred in a very discordant "group" (including all sorts of schismatics, critics, evolutionists and Modernists) that we are to discover such! Christianity is, therefore, asserted to be "the concrete religious life of a continuous ongoing group" (Mathews, p. 76, 58, 61)!

But Christianity is not accurately designated by the term "life." It is a religion, a religion that results in life. Furthermore, it is not only a religion, but it is a definite religion; and it is definitely a Bible religion. As a Bible religion, it is a religion of redemption. It is so because God the Father sent Christ the Son to be the Savior of the world (1 John 4:14).

And the Son wrought redemption in a special way, *i.e.* through his atoning death, as biblically revealed. Nothing short of this is Christianity; it is but perversion or counterfeit; as such it has no redemptional power.

The historical facts and necessary doctrines of this religion of redemption are given us, not through the passing changes of passing centuries, but definitely in God's Word. We there read of *the* truth, *the* faith; meaning a definite body of divine doctrine. It is declared, moreover, that this definite faith was delivered "once for all" (Jude 3). It was so definite, so complete, so perfectly and divinely adapted to human needs in all times and climes, that it needed no Modernistic evolvement. All that men need, is to go back far enough, back of all these subsequent changes and perversions, back to the original source of authority, back to the Bible itself. When they do this, they can with joy draw water from the wells of salvation. They then can have direct access to the fountain undefiled, uncontaminated by later theological and evolutional roillings.

Christianity, then, is not Modernistic alterations, evolutions, intermixtures or intermeddlings with, or of, the original pure Christian doctrine. It is not the accretions of centuries subsequent to apostolic times. True Christianity is the religion taught by Christ and his disciples and recorded in the New Testament.

Christ had things to tell his disciples which just then they could not bear (Jn. 16:12). After his resurrection, however, he gave them fuller instruction. And not only did he impart fuller information, but also "opened he their mind, that they might understand the Scriptures." Yet further, he told of the future illuminating work of the Holy Spirit on their minds. This would bring his instructions to their remembrance (Lu. 24:27, 32, 44; Acts 1:1-3; Jn. 14:26; 16:13, 14).

As a result of all this, we have the fully developed doctrine (as apostolically understood through his personal teachings and the later enlightening power of the Divine Spirit) given to us in the various New Testament books. These constitute our all-sufficient sources of Christian doctrine. New knowledge (as of Bible lands, customs, history, etc.) may bring added light and better understanding in a historical and exegetical sense. But no new and extra-biblical doctrinal accretions or revelations, whether of Rome, Swedenborg, Mormonism, Russellism, Christian Science or Modernism, are to be accepted as valid. For if we accept such things, we are sure to be deceived. But "be not deceived" is a New Testament command (Mat. 24:4; 1 Cor. 6:7; Gal. 6:7), and if the New Testament itself shows us that Judaizers, Gnostics, Balaamites, Nicolaitans, Oriental syncretists, past-resurrectionists, spiritizers and others were all wrong,* so does the same New Testament show us that the Modernists are wrong. It was foreshown, indeed, that false Christs, false prophets and false teachers would arise, men who would bring in destructive heresies, denying even the Master that bought them.** That forecast has been fulfilled. For such have swarmed like the frogs in Egypt. So we may still say: "Guard the (gospel) deposit, turning away from . . . oppositions of the knowledge that is falsely so called; which some professing have missed the mark concerning the faith" (1 Tim. 6:29f.).

We say, then, that God's Christianity is all right. It always has been so and always will be so. But it is this supercilious man-handling of it, this pulling it out of shape, this theoretical mal-treatment of it that is wrong, all wrong. And it is this that Modernism has done and seeks still further to do. It is this that Modernism would impose on others—to their eternal loss.

We may add, furthermore, that real Christianity has not "been the attempt of men to rely upon Christian principles." Christianity is not an "attempt;" certainly not an attempt "of men." It is, instead, something from God. It is a divine system, a God-given religion of salvation. Adherents of this religion may make "attempts" of various kinds, but Christianity itself is not an "attempt." It is a fact forever settled in heaven. Its doctrines of grace were divinely given. And those divinely-given doctrines are recorded in the inspired books of the New Testament. Those basic and authoritative documents are no more antiquated than is the force of gravitation. They no more need modernistic revision than does the multiplication table. The fact that God is God, that Christ is the Son of God and the only Saviour, that men are lost but that they may be saved through repentance, faith, and in the experience of regeneration,—these are facts that do not alter. They remain as firm as the throne of the Eternal. It is as true today as when anciently spoken that he who hears and does the words of Christ builds on an unshakable foundation. But he who refuses to hear and to do those past-spoken words, who deems them antiquated

*Acts 15:1; Gal. 1:6f.; Col. 2:8, 18; 2 Tim. 2:17f.; Tit. 1:10f.; 1 Jn. 2:18f.; 4:1-3; 2 Jn. 7-9; Rev. 2:14f.

**Mat. 7:15; 24:11, 23-26; Acts 20:29f.; 2 Pet. 2:1; 1 Tim. 4:1.

and in need of modernistic revision, he builds on shifting sands, on a foundation that will not endure the dread storm of impending judgment" (Matt. 7:24ff.).

(Article 2 is to follow)

Orthodox Evolution–Its Philosophy

By C. H. Buchanan, D.D., Richmond, Kentucky

Mr. Huxley Anti-Christian

IN THE history of the conflict between Christian men and men of science, Mr. Huxley's name stands out most prominently. While admitting that evolution was an unproved "hypothesis," he gave the full force of his keen intellect to the defense of this problematic philosophy, and his name as a great scientist has given evolution more prestige with the unthinking world than any other name known. And yet the writings of Mr. Huxley have done more to give evolution an anti-Christian tinge than all other writers. Though he contended that he was not fighting religion but error, all through his writings there are constant flings at the Church, the Bible and many Christian writers. His account of the conversion of Saul of Tarsis is foolish in the extreme, and below the dignity of a great self-respecting scientist, showing to what an extent he let his prejudices control him. ("Collected Essays," Vol. V, p. 282.) He is willing to admit that Christ was crucified, but denies the resurrection, holding that Christ only swooned on the cross, and after reviving in the tomb, got out and "dragged himself up to Galilee." This is the statement of a great scientist!

Mr. Huxley had much to do with establishing that unsubstantiated rumor that Chrisianity and the Church are enemies to learning and progress. His writings are saturated with this idea; and as they are extensively read by men of the "scientific" school, the explanation of the foolish rumor is plain. His readers accept his prejudicial statements without once proving them, when the facts of history do not sustain the charge. To make such a statement shows lack of knowledge.

The untaught public are constantly fed up on such prejudices. Impatient people, not willing to await the proofs and skeptically inclined, grab at sensational attacks on religion. The anti-Christian impulse is back of much of the popularity of evolution. They must be fed. *The Popular Science Monthly* for March, 1923, gave eleven columns, or the space of 12,000 words, of its precious pages to a picture story of "Man and his World," in which were shown many kinds of insects, birds, animals, sea-monsters weighing as much as ninety tons, topping out with *man,* "the climax of evolution." There were shown many kinds of germs greatly magnified, fossils of many long-extinct creatures, imaginary re-constructions of monsters supposed to have lived in the sea as well as upon the land—all shown as having developed from one single sea-born germ! Among the rare creatures greatly magnified were blood-corpuscles and strange microscopic creatures, called a "volvox," consisting of a colony of life germs who "took to living together,"—ancestors of man!

To one with a vivid imagination this picture story might have been very interesting. Many verified facts were presented. But right midway in the story the author badly mar-plotted the entire story by asking: "But how, do you ask, do we know what the original life-matter was like (or all this story)? Strictly speaking, we do not *know at all.* (Italics his.) But we can make some pretty safe guessing." Thus all the mystery of life and the many "missing links" were covered up under that "guess"! Between the "volvox" at the bottom and Man standing at the top, there was shown not a semblance of connection. Why? Because there is none in existence. Every species is distinct. Not one has left an ancestral fossil anywhere—except in the imagination of certain so-called scientists. The whole "picture-story" of 12,000 words was a splendid piece of *fiction,*—simply this and nothing more. But why mislead a trusting reading public by calling that "science" which is a pure fabrication? Is knowledge or science advanced by such methods? Cannot science at least afford to be honest with its votaries? Only on strictly honest grounds can the prestige of science be maintained. Yet we note the fact that much which passes as science is in reality only opinion; and all the world knows how fickle human opinion is. When Mr. Osborn in his great speech at the dedication of the Peabody Museum, at Yale, asserted that "Evolution has taken its place by the side of the Newtonian law of gravitation," he well knew he was stating his *opinion.*

Some Inside Information

Just three years previous to the utterance by Mr. Osborn, a committee, composed of Osborn, Conklin and Davenport—each confirmed evolutionists—was appointed by the American Association for the Advancement of Science to consider the "Status of Evolution." Their report was as follows: "The Council affirms that the evidence in favor of evolution is sufficient to convince every scientist of note in the world." The news goes out to all the world that "the report of the Council was unanimously adopted," giving it the prestige of the entire membership of the A. A. A. S. (having 11,000 members then), the largest association of its kind in the world!

But sift that report, will you? (1) There were but thirty-two members of the Council present, representing a voting strength of one hundred and thirty-two,—less than three-tenths of one per cent. of the entire Association, of whom Mr. W. J. Bryan was a member at the time! (2) That was a "packed" committee, being composed entirely of confirmed evolutionists. If Mr. Bryan had been one of the three, the results of their investigation might have been very different. This report goes out to the world as the A. A. A. S.'s *"scientific proof of evolution"!* Science is supposed to be "facts gathered from close observation and correct thinking." If ours is a scientific age, and our science hang on so slender a thread as the above report, Heaven uphold the future. That report may have been formulated by thoroughly honest and sincere men, but if one-tenth of one per cent. be scientific proof, may the shades of Huxley and Aggasiz protect science!

Report of the Council to the A. A. A. S. at Boston, December 26, 1922.

The Continued Turmoil

When the true nature of orthodox evolution is known, and when this philosophy is seen to be invading the realms of religion, it can easily be seen why the continued warfare against evolution is kept up. If there had never been an evolution philosophy built on a material basis, it is possible that there would never have been a "modernism in religion." When stripped of all camouflage religious modernism is purely an attempt to adopt the evolution philosophy. And this attempt is causing consternation in two directions: (1) It is making a break in the old Darwinian or orthodox line of evolution, and (2) it is making inroads on "true blue" Christianity.

Sincere evolutionists are coming to see that the evolution of Spencer and Huxley, and even of Darwin himself, is utterly inimical to the principles of Christianity. They have set about with hungriness of soul, to produce an evolution into which there may shine something of the light of the Christian religion, and which may be accepted by all believers in Christ. While many a soul, because of the Godlessness of the evolution they have espoused, have given up all Christianity entirely and have become avowed *atheists* or *agnostics,* there are numbers of others who feel that they cannot give up Christianity, yet desire to believe in evolution. There have been eminently pious men, such as the late Henry Drummond, John Fiske, Rudolph Euchen and Alexander Winchell, who were Christian evolutionists. And there are men of today who are not pagans, such as Kellogg, Osborn and Le Cont, who are eminent evolutionists, who resent being called *atheists* or infidels. These men are engaged in producing a "new evolution." But one wonders when that "new" something is produced, what it will be like, or what kind of a mind can harmonize two such dissimilar philosophies. In the effort of reconciliation, evolution is pulled up towards Christianity, while the latter is degenerated and let down to evolution. But when the finished product is finished the world will find that something new has "evolved." Evolution will have been cleansed of much that is offensive, and Christianity will be shorne of many of her plumes, which have long been her strength and glory.

Already a milder evolution appears, such as is found in the writings of the sweet-spirited Alpheus S. Packard, who says: "The evolutionary theory and its amplifications immensely enhance our conception of the deity, and suggest more strongly that 'there is a divinity which shapes our end.' The outcome of it is optimism and hope, giving certitude that man's future will be far more worth living than at present."[1]

[1]New International Encyclopaedia, "Evolution."

This temperamental optimisim is but the voice of the man and not evolution, whose true philosophy is far from such roseate sentiment. When the true nature of orthodox evolution is considered, and not as presented in beautiful camouflage, it is most difficult for one of sincere thought and a logically trained mind, to imagine how this and Christianity can possibly be harmonized. How recognize with Christianity, with her creator God the sustained of the universe, her Redeemed Christ with her

merciful loving nature, and her Holy Spirit, the manifest presence of divinity in the souls of men, urging them on to greater deeds of uprightness and progress—how reconcile this with a philosophy which denies a personal God, and claims only a "resident force, apart of everything and apart from nothing," which denies the spirit of Religion, and in place of the Holy Spirit, teaches a fatal mechanism with the "survival of the fittest" as its law? Men who are able to make such a compromise show themselves "blind leaders of the blind."

The Reconciling Effort

The effort to reconcile evolution with Christianity is as old as organized evolution itself. Against *species growth* there is no war.

In connection with the reconciliation of "science" and religion, Mr. Spencer had the following to say:

"If religion and science are to be reconciled, the basis of reconciliation must be the deepest, the widest and the most certain of all facts, namely, a recognition that the Power which the universe manifests to us is utterly inscrutable." ("First Principles," p. 35.)

When stripped naked, what is this wonderful declaration but a plea for *agnosticism?* To comply with such conditions would be for Christianity to capitulate completely and go over to the enemy. The Parliament of Religions which met in Chicago at the beginning of the present century, stood on a far more acceptable basis than Mr. Spencer suggests. That was the recognition of the existence of a Supreme Being and the universal principle of religion in man. On this basis Jew and Gentile, Orientals and Westerners, Christians and Pagans met to bow at one common shrine.

Yet so broad a creed did not satisfy the devout Christian who could not deny and forsake his Father-God and Jesus Christ, His only Son, and the Holy Spirit, testifying to our spirits that we are the children of God. Without these there can be no orthodox Christianity.

Modern Science Dissent

That "modern science" enters a dissenting voice to the teachings of Christanity, is no secret. Dr. H. F. Osborn, when discussing evolution, did not hesitate to declare that "modern science and traditional religion are irreconcilable."[2] (Evidently he meant Christianity.)

[2]Speech at Yale University, December 29, 1925.

Hence the "modern" group have set about to devise a scheme by which evolution and Christianity may be made to fit into each other. To their scheming much of the religious strife may be attributed. No sane man would oppose the development process in life. It is only when evolution is anti-Christian philosophy that a conflict is made. Modernists are inclined to believe a reconciliation between the two warring factions is possible, that there are common grounds on which the two may stand. But when placed side by side the difficulty appears:

1. God. The Christian idea of God is "the creator and preserver of all things." His presence is felt by all deeply religious souls.

Resident Force, "a part of everything, and a part from nothing," is the evolution conception.

2. Man, created in the image of God, who breathed into his nostrils the breath of life and he became a living soul.

Evolution makes him "an animal with an intellect, having no soul, the highest development of life, but not different from other animals."

3. Christ, God's only begotten Son, the revealer of God, the redeemer of mankind, our risen Lord.

The evolution of Christ is the ideal man, not divine other than all men are divine, evolution's highest production. Did not rise from the tomb.

4. Immortality, future life for the individual, a paradise with Christ. Evolutionists hold to a continuation of the race only. "If an endless sleep, he wills, so best." (Huxley's epitaph, written by his wife and approved by Huxley himself.)

5. Religion, the race-wide instinct of worship and fellowship with God. Evolutionists make religion an expression of "cosmic force." "Religion . . . arises out of the action and inter-action of man's mind with that which is not man's mind." (Huxley, Essay, "Natural Knowledge.)

6. Holy Spirit, God, spiritually present, witnessing with our spirits that we are His children.

"Evolution points out a pervading force," without conscious fellowship with man, a power working by a fixed law, evolving all things, carrying us some whither, we know not where. The law of life is the "survival of the fittest," —the *unfit* perish and are forgotten.

7. Evangelism, telling the story of God's redeeming love and grace, the hope of the future and everlasting life. The fatherhood of God and the brotherhood of man, and a constant progress by personally applied faith and will.

The evolutionists flame up their doctrine

before the world; they tell the child, the credulous and unlearned that there is no God, no fatherly oversight of mankind. All life is accidental, there is no design in the world, we are driven on in the world by a force of which we can know nothing definitely. Life's hero is he who has the sharpest bayonet, the biggest battalion, the "survival of the fittest." Sin is only the left-over traits of a former stage of development, a relic of savagery not yet outgrown.

At a glance it will be seen how impossible it is to recognize two directly opposite statements of philosophy.

How can an orthodox evolutionist be a true Christian, or how can an orthodox Christian be an evolutionist?

To both the Theistic evolutionists and the "modernists" in religion let us give credit of having the utmost sincerity of opinion. How trust the judgment of either group? Surely the evolutionists' conception of Christianity as found in their writings, show a most distorted idea of religion, the like of which was never dreamed of before the rise of evolution to warp men's minds. On the other hand, the modernists' conception of a Christ not divine, a religion without a personal God, without the Holy Spirit and the manifestation of a divine power in it, is beyond comprehension. Such evolution-modernists impress one with the fact that they worship *Science* rather than God. Such men can say to the student: "If you find your religion in conflict with your science, throw away your religion." Such a statement never eminated from one to whom religion is soul life. They forget that science is the product of the finite, errant mind of man while religion is of the Allwise God. In the opinions of such men the Bible may err, but science never,—notwithstanding the fact that "the history of science is the history of discarded theories" and the constant adoption of new ones. The break in the ranks of evolution goes to show how unsettled the latest expression of "modern science" is at present. Yes; this "hypothesis" which scientific scholarship has been for sixty years trying to establish! The very unsettled nature and uncertainty of evolution, not its intrinsic worth, is the charm which fascinates the inquisitive mind of man.

The Reasonableness of the Bible

By Kenneth S. Wuest, D.D., Chicago, Illinois

THE attitude of Modernism towards the Bible is that of rationalism. The authenticity of Scripture is questioned on the ground that much in it does not accord with human reason. The Bible asserts that God is its Author, and that it is addressed to the race which He created. If that be the case, then its contents consist of Divine Truth, and should be in accord with the right use of reason; for God adapts His revelation to the rational as well as spiritual needs of His creatures.

But natural human reason is not in accord with Bible truth, not because of a defect in the Bible, but because of the sin-perverted reason of man. The preaching of the cross is foolishness to him. Man thinks straight on every question except on that relating to God and salvation. Here his thinking is warped, illogical, perverted. That is why the Bible is written to faith, not to reason. Man never uses his reason rightly on the subject of salvation until he is willing to have done with sin. Love of sin lies at the root of all rationalism. But when sin is put away, spiritually illumined human reason so functions that the Bible is seen to be the most reasonable Book in the world.

The scientific law of cause and effect, when followed to its logical conclusion, will force upon the thinker the fact of the existence of God. This law holds that every effect requires an adequate cause. It is understood by every one, educated and uneducated, civilized and savage. Every one applies it every day in many ways. The material universe is here, and being an effect, it demands an adequate cause. It is an effect because it is not a cause. Its cause must be in proportion to its immensity, its well-ordered arrangement, its adaptation of means to ends, its unlimited store of energy, its logical relation of part to part, and of its parts to the whole.

But because all these require the right use of reason to understand, it follows that they require a rational mind in their creation. But a rational mind implies personality. And the personality responsible for this universe, must necessarily be greater as a Cause than the effect which was produced. But this universe in its immensity, and intricateness of construction, requires the exercise of omnipotence, omnisci-

ence, and omnipresence. But these attributes require that they be lodged in but one being. There cannot be two omnipotent beings, for then neither one would be all-powerful. This being, therefore, is the Absolute. He stands alone. He can be compared to no one else. But if He is the Absolute, then He cannot be a created being, for He would demand an adequate cause which would negate the fact of His Absoluteness. And if He is not a created being, then He must be uncreated; and if He is uncreated, He must be eternal; and if He is eternal, He must be GOD.

Thus reasons an unprejudiced, dispassionate thinker who desires to find the Truth. The uneducated savage will reason along the same line, except that his reasoning will not be so intricate nor deep. If a Christian is disposed to doubt the foregoing, a study of Romans 1:18-20 will disclose the fact that God's wrath rests upon the entire race because it holds down this truth of the eternal power and Deity of God which is so plainly seen by the things that are made, refusing in its sin to recognize and worship the Deity which the material universe declares and which its conscience urges to worship. Thus the right use of reason will lead to the recognition of the same God which the Bible reveals.

Again, having established the existence of God, right reason, when using the accumulated knowledge of the race which it has received through scientific and philosophic study and from truth which has sifted into the racial thinking from God's people, who in turn received it by revelation, concludes that God is the sum total of Perfection, for Perfection is not found in any known intelligence; the idea of perfection which the race holds necessitating an adequate cause, and that cause being God who is Perfection. But perfection includes within itself personality, infinity, eternity of being, holiness, righteousness, inability to do evil, omnipotence, omniscience, omnipresence, immutability, the exercise of justice, mercy, love, kindness, and a holy hatred of evil. Right reason leads us to this estimate of the attributes of Deity. And this is the God which the Bible reveals. See John 4:24, 8:58; 1 Peter 1:15; 2 Thess. 1:6; James 1:13; Gen. 18:14; Psalms 139:1-12; Duet. 5:9-10; 1 John 4:8; Romans 1:18; Hebrews 6:17.

In regard to man, right reason must lead us to conclude that the only adequate cause for such a wonderful effect as man is God. But Perfection of being cannot create an imperfect object. Therefore man came from the hands of his Creator in a perfect condition.

But right reason tells us that man today is estranged from God, for the race is attempting to win God's favor, a thing which would be unnecessary if man had remained in the original condition in which God created him. But this estrangement cannot find its source in God, for He is Perfection. It must therefore be in man. But this condition is against God's will, for man has departed from the Creator's purpose for him. God in His justice must maintain His government, which demands the punishment of every infraction of His law. This punishment must necessarily be a separation of the sinner from fellowship with God, which is spiritual death, which in turn leads to physical death. God's holiness demands this separation of Himself from the sinner. All this the Bible faithfully reveals. See Gen. 1:26, 4:1-7; Romans 1:18; 3:9-20.

Again, right reason tells us that God, being an infinitely loving God, will bestow His mercy upon any one who will receive it, this mercy taking the form of a remission of the penalty incurred by disobedience, and the impartation of a righteous life which is eternal. Again Scripture declares this. See John 1:12; 3:16, 36, 4:14; Rev. 22:17.

But here reason faces a difficulty. How can God be just and require the payment of the penalty, and also be merciful, remitting the penalty? Either He must be merciful at the expense of His justice, or be just at the expense of His mercy. But this would show a defect in Deity, for then He could not do something which He desired to do, and thus, not being omnipotent, He could not be God. But right reason has already established the truth of the omnipotence of God. It concludes therefore that God can be just and merciful because He is omnipotent. Right reason confesses that the solution to the problem is beyond its province, but is willing to accept it when presented.

Here is where God's love steps in. God the Judge, in the Person of His Son, takes the penalty upon Himself, thus satisfying the claims of His divine government and opening the way for the righteous bestowal of His mercy. The substitutionary death of God's Son never came by reason, for it demanded the exercise of love, and such a love which the race does not possess. But right reason, after it has been shown the solution to the problem, stands in wondering, but understanding, awe, declaring that there could be no other solution,

and exclaims with the great Apostle: "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

And because the solution to the problem of how God can righteously save a sinner is not within the province of human reason, the Gospel message must be received by faith, not by reason, and man must be done with all self-effort and human schemes, for these find their root in rationalism. The Bible therefore is sweetly reasonable to the person who takes its message by faith, for it accords with a reason which is not prejudiced by sin nor warped by evil. As Mr. Newell says so pointedly in his book on Romans: "We have not yet received the Bible as God's Word until we have ceased to measure what we believe by what we understand. We must learn to accept the statements of God because they are His statements, and for no other reason."

More about the Origin of Species

By Rev. Byron C. Nelson, Perth Amboy, N. J.

WE DO not want the BIBLE CHAMPION to become a place of argument for those who are of the household of faith, nor a journal for biological discussion; yet a different opinion regarding the origin of new species from that held by Mr. Whitney may be of interest to the readers of the CHAMPION.

Mr. Whitney's view is that certain forms may have descended from a common ancestral pair which were in the ark, even though those forms are now unable to cross and produce fertile offspring. He mentions the American coyote, the European wolf and the African jackal as being cousins; by which he means that they have descended from a common pair. On the basis of breeding experiments, this may well be so, for it is known from these experiments that those three forms, together with our domestic wolf-like police and shepherd dogs, are perfectly inter-fertile, and do, when they mate, produce offspring of unimpaired fertility. It is easy to believe that inter-fertile forms have a common ancestry.

We believe that all men the world over, however much they differ, being all perfectly inter-fertile, are descended from a common pair. The same thing holds good in the animal and plant kingdoms.

The fox, however, evidently did not descend from the same ancestors as the dog, but seems to belong to another natural species group; for there are a number of fox varieties existent throughout the world which are fertile toward one another and produce fertile offspring, though they are all totally sterile toward all the members of the dog-wolf-coyote-jackal group.

Mr. Whitney mentions the leopard, lion and tiger as being cousins, and therefore likely to have descended from the same common pair. I am inclined to believe this, adding to the group also the puma, jaguar, ocelot, lynx, and even our own domestic cat. But here we are talking without any breeding data to guide us, for experimetns have not been carried on between these cat forms to show us whether they are inter-fertile and produce fertile offspring. Between some of these cats first generation progeny have been born, and among some of the smaller varieties it is known that the first generation of offspring are perfectly fertile. But as to the fertility of hybrids between lions and tigers and tigers and leopards, nothing is known. So, though we may talk about cats as having descended from a common pair, and though we may be of that opinion, based on what evidence there is at present, we really have no such good grounds for thinking so as we have regarding the wolf-dog-jackal group.

In my opinion the bison and the ox, mentioned by Mr. Whitney as having a common ancestry, have not descended from a single pair, but each was represented in the ark separately. Whoever may be interested in the breeding relations of these two species, may consult the *Journal of Heredity,* Vol. V. pp. 189-198; W. F. Hornaday's *The American Natural History,* and the *Report* of the animal Husbandry Division of the Dominon of Canada, Department of Agriculture, for 1894-1897.

From these accounts of breeding experiments carried on for many years between cattle and bison, it is apparent that there is a severe barrier of sterility separating them. Hybrids have been produced, some of which (males) have been fertile. But a combination of the two species has not, and evidently cannot, be secured and maintained. Whatever hybrids have been produced by costly experiments, have re-

verted back either to the cattle or the bison type in a few generations. This phenomenon of reversion is the usual result when truly distinct species, and not mere varieties, are crossed.

My point is this: We ought to concede to development what is necessary, but not more than is necessary, or is justified on the basis of present scientific evidence. New species—meaning by a species a "group of organisms of marked characteristics in common and freely interbreeding" (Bateson)—are not being formed today. The evolutionists themselves admit that they cannot find it to be so. For example, Professor Louis T. More says: "With all our contriving we have never been able to produce a new species." Bateson says: "New species may be now in the course of creation by this means (i.e., by interbreeding), but the limits are obviously narrow. On the other hand, we see no changes in progress around us in the contemporary world which we can imagine likely to culminate in the evolution of forms distinct in the larger sense. By inter-crossing dogs, jackals and wolves new forms of these types are being made, some of which may be called new species. But I see no reason to think that from such material a fox could be bred in indefinite time, or that dogs could be bred from foxes."

In his notable address at Toronto in 1922 Dr. Bateson said that the event for which evolutionists were waiting was to find that a new form of plant or animal has arisen from perfectly fertile parents which was not able to cross back with the parent forms, but showed the same sort of sterility that exists between bison and cattle, or between foxes and dogs, or between horses and asses. He added: "From time to time a record of such an observation is published, but none has yet survived criticism."

I have made it a point to investigate every report published on what Bateson said the evolutionists were waiting for. They are very few. Bateson wrote about an important one in plants about 1914, but in 1922 he found that it could not "survive criticism." Another was reported by Professor Plough, of Amherst, in 1924. It is mentioned by Morgan in his book, *Evolution and Genetics*. I was interested in this case (it concerned fruit-flies), which Professor Plough said he was further investigating. In reply to a letter of mine in which I had asked him what his further investigation has disclosed, he said that what has happened "quite destroys its value for evolutionary theory."

One professor of genetics in an eastern university admitted to me that there were no established cases today of a new species having arisen. New varieties are arising by the hundreds. Most notably has this been discerned in the fruit-fly. But none are new species, because none of them are sterile toward their parent forms. Another biologist and evolutionist, head of a biology department in an eastern university, expressed himself to me very hopelessly regarding men's abiilty ever to find an authentic case of the origin of new species.

If we admit, for example, that domestic cattle (of which there are fifty or sixty distinct known varieties, all inter-fertile) and the bisons have a common ancestry, though they are now sterile toward each other, where are we going to stop admitting things? If the ox and the bison came from a common pair, maybe the musk-ox did too, though that animal is sterile toward both cattle and bisons. The musk-ox is classed by zoologists between sheep and cattle. They hardly know which it resembles most. So, if the musk-ox gets into the group, why not the sheep? Then why not the goats? There are members of the deer genus that are considerably like sheep. Why not let them in also on the common ancestry with the cattle and bisons? Then why not go further and let in the deer and the antelopes, and then the elands, and so on? Where are we to stop admitting a common ancestry for God's creatures, and on what basis are we going to stop where we say we are going to stop?

It may be charged that, if we do not broaden the variety of forms that came from common pairs in the ark of the Noachian deluge, the ark would have been too small to contain all of them. But such a fear arises merely from not really considering the great size of the ark.

For those who are interested in this particular phase of the creation-evolution problem, I may say that some time this coming winter a third edition of my book, *After its Kind,* will be published, and will contain two large appendices on "mutations" and "natural species," which will deal very fully with the matters I have here been discussing. The publication will be announced in the CHAMPION, so that those who are interested in these important problems may read what is said in those appendices.

* * *

Even prayer in many quarters is made a thinly disguised means of propoganda against the truth of the gospel; men pray that there may be peace, where peace means victory for the enemies of Christ.—*Dr. J. Gresham Machen.*

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

AND now we come to yet another, a seventh, reason why I commend this Book to you as the very Word of God; and that is because of its Utter Inexhaustibility.

Spurgeon once said, "The flowers in God's garden bloom not only double but seven-fold and are always pouring forth fresh fragrance."

The Bible is like a perennial spring; new truth is always gushing from its hidden depths. In the Dresden gallery of royal gems there is a silver egg and when you touch a spring it open and discloses a golden chicken. And when you touch the chicken it opes and discloses a crown studded with glittering gems, and when you touch the crown it opens and discloses a magnificent diamond ring. Just so it is with the Bible. The more you study it the more you touch its successive springs and as you go down into it you find ever increasing revelations of beauty and wonder richer than the gems that any royal gallery ever furnished.

Some books are fit only to be tasted; some you can swallow with a gulp, but the Bible is to be chewed and digested. Study this Book, gentlemen, and you will find its one great fascination to be that it has within itself heights you can never reach and depths you can never fathom. It is a book you can never finish with. There is scarcely a piece of it that can be exhausted with a single explanation.

If man had made this book it would have been exhausted long ago and laid on the shelf, as have all other century-worn volumes that have come only from the brain and heart of man. Infidels have written books, but where are they? Where is Porphry? Where is Julian? Fragments only are left, and for these, it has been truly said, we are indebted to Christian criticism. Where is Celsus, and Hume, and Tom Paine, and Voltaire, and Bolingbroke? "It requires a world's reprieve," as someone has put it, "To bring them out of their darkness."

But this Book has endured: it has stood in history, the New Testament for 2,000 years and the Old Testament for nearly 4,000 years, and this is a fact with which the thoughtful man must reckon.

"The indictments lodged against the Bible yesterday," as Riley says, " are all dead issues today." The Pentateuch still outshines all twentieth century deliverances; the Proverbs still hold the wisdom and the wit of the ages; the Psalms still provide the inspiration of all soulful song, and in the teachings of Jesus the world has found at last the Himalayian mountain peaks of justice and righteousness and moral perfection in general.

Whittier has well sung in his *Miriam,*

> We search the world for truth; we cull
> The good, the pure, the beautiful
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And, weary seekers of the best,
> We come back laden from our quest,
> To find that all the sages said,
> Is in the Book our mothers read.

One of the most learned men of recent times was Charles Elliott. He was a close and lifelong student of the Bible. When in his seventy-seventh year, and just a month before he died, he read the Old Testament through, the last of scores of times, and one morning when his daughter asked him what he was reading, he said, "I am reading news." Something new and fresh every time you pore over its pages!

It is amusing to hear these infidels talk about the Bible being worn out, emptied, effete. Why, there were 28,000,000 of them printed last year. It is the only book with which the publishing companies can never get overstocked.

When the New Testament was revised in 1881 men offered $500.00 to get a copy of that little book a few hours in advance of its publication, and on the morning it was published the streets of New York City were blockaded with scores of express wagons waiting for the copies of the Book which these infidels had exploded and refuted and killed and buried so many years before.

The longest message ever telegraphed, a message containing 118,000 words, was that Book from the first of Matthew to the last of Romans, wired all the way from New York to Chicago, for the sake of getting it there a few hours faster than the mails could bring it, so it might appear in the daily newspapers. An exhausted Book! A dead Book! They wouldn't pay for telegraphing from one station to an-

other the greatest infidel speech ever made on this side of perdition.

Only a quarter of a century ago out in Peoria, Illinois, where Bob Ingersoll lived, he told the people there that in twenty-five years the Bible would be a forgotten book, and that the church would be a played-out institution. Over in a little wooden church on a side street was a humble Methodist minister of the itinerant sort, and Bob referred to him as "the half-starved preacher," and compared his own lucrative law practice and his elegant home yonder on the hill with the insignificant salary and the humble cottage of the humble minister.

The next Sunday this same obscure minister entered his pulpit and said he would do a little prophesying himself, and he said, "in twenty-five years from now the Methodist Church of Peoria will be one of the most influential institutions in this city and will occupy one of the most important corners with its imposing structure; and as for this vaunting Goliath, who dares defy the armies of the living God, he will be well-nigh forgotten."

And now the quarter of a century is about gone, and today the First Methodist Church of Peoria has one of the finest church buildings in the whole state; the site where Ingersoll had his law office is now occupied by a magnificent Young Men's Christian Association Building, and the handsome home on the hill where Ingersoll lived has given way to a large tobacco factory, where they manufacture the meanest and stinkingest and rottenest five-cent cigar in all America.

Worn out! Exhausted! If all the University professors in the world, and all the Scientific *Literati* and Philosophical Savants, or any other sort of academically distinguished Dignitaries, oozing odors of musty tomes and mouldy parchments—if they sat side by side and deliberated a thousand years they couldn't sound, as Henry Ward Beecher once said, "the shallowest depths of the Gospel of John."

Men, broad and deep in scholarly attainment, men of keenest analytical culture, the wisest men of earth have lingered among its pages and pondered over its sayings since first it was given to the world. Together as collaborateurs they have searched among its hidden veins of truth, and yet none has ever been found who has presumed to say he has sounded the depths which in very fact are unfathomable.

I have a friend, a great preacher by the name of Williams, and he tells me of an experience he had one day up on beautiful Lake Geneva. He said, "I stood upon the prow of a little skiff in the clear waters of this beautiful, blue lake. My eye followed the bending path of a sunbeam through its crystal way, until far down below the surface it grasped a shining pebble in its close embrace, as though it were a pearl.

'I'll have it,' said I.

'It's too deep,' said my companion.

'I can get it,' I answered,

"And taking a deep breath I plunged in. Down, down, down, and ever as before my pearl gleamed in the distance. Down, down, on down, till the crushing weight of many waters roared and thundered in my ears; yet the speck seemed as far away as at first. 'You have failed, and now back, back to air and life wih all your strength,' and suffocated, strangled, at last I reached the light and air.

'It's too deep,' I cried.

'I told you it was,' he said."

And so men have tried to reach the depths of this Book, but after nineteen centuries of earnest, persistent effort, diving deep and diving long, they have all returned to say, "Its depths are past finding out; we have found treasures rich and rare, but we come back conscious of divine deposits of truth just a little deeper than we could go." How are you going to account for this on any other theory but that in this Book are hidden the infinite treasures of the wisdom and the knowledge of an omnisient God.

It is proven to be the Word of God by its utter inexhaustibility.

And say, my friend, if this Book is a dull and uninteresting one to you, do you know I can tell you the reason why. There is a man in the Book, and you need to know Him, or perhaps to know him better than ever you have before.

Dr. Moorhead one day gave to his children a puzzle map, one of those made out of variously shaped pieces of wood and told them to put it together. They worked patiently, but at last they said we can't do it, and said the great Bible teacher, "It was an awful jumble." They had a part of North America in South America and were mixed up every way. Suddenly the larger child discovered that on the other side of one piece of the map there was part of a man's hand, and then she turned over another piece and there was part of a man's face, and she cried to her sister, who had given up in despair and gone away, "Come back; there is a man on the other side," and almost instantly they completed out the figure of the man, and when the map was turned over every river and lake, mountain and plane, was in the proper place.

And this is the secret of Bible study. There is a man in the Bible. Every Scripture is full of Christ and from Genesis to Revelation everything breathes of Him. Put Christ together first. Come to know Him and as you know Him you will love Him.

I have heard of a young woman who was given a book by a friend and told she would find it interesting. But it was not. To her it was most awfully dry and dull. Several times she tried to read it, but at last gave it up in disgust. A few weeks later she met a young man who became very much interested in her and she likewise in him. One day she discovered his name to be exactly like that of the writer of the book, and when he came next time to see her she told him about it. Very modestly the young man acknowledged himself to be the author of the book. And that night when he went away she took up the book and she began to read and read until the early hours of morning and wondered how she ever could have found a dry line in it. She was in love with the author of the book.

NOTE—This is the seventh of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

The Age of the Patriarchs

By Dudley Joseph Whitney, B.S., Exeter, California

THE most noteworthy feature of the earth before the Deluge was doubtless its ideal condition as far as climate and nature generally were concerned; also the wonderfully fine bodies and minds that the patriarchs must have had when so many of them in the line of Adam and Noah lived well over 900 years.

In contrast with this, the rapid decline in vitality, and doubtless in mind also, which came after the Deluge, is very notable. This can doubtless best be shown by giving the ages of the patriarchs from Noah to Abraham, together with the time of birth and date of death as calculated from the year of the Deluge.

Name	Years Lived	Born After Deluge	Died After Deluge
Noah	950	600 (Before)	350
Shem	600	98 (Before)	502
Arpachshad	438	8	440
Shelah	433	37	470
Heber	464	67	531
Beleg	239	101	340
Reu	237	131	370
Serug	230	163	393
Nahor	148	193	341
Terah	205	222	427
Abraham	175	292	467

Some striking facts may be noted about these ages. Noah lived until Abraham was what would now be called well past middle age, or at least toward the shady side of middle age, judged, at least, by present-age standards. This was in spite of the fact that he was already 600 years old, or as old as Shem lived to be, when the flood came.

The earth, it is figured, was pretty well divided among the nations in Abraham's time: Hammurabi had published his code of laws, and, in confederacy with three other kings, had invaded Palestine and other lands; yet Shem saw this. He not only saw this, but he outlived Abraham, the greatest man of his time, born nine generations after him; and he outlived all of Abraham's progenitors (and his own descendants in Abraham's line) save only Heber. The vitality of the antediluvian patriarchs must have been remarkable, and the decline in vitality after the Deluge must have been equally remarkable.

It is worth noting also that Shem (98 years old when the Deluge came) could have been, and doubtless was, well acquainted with Methusaleh, while Methusaleh could have, and doubtless did, get much information from Adam himself about the Garden of Eden and his friendship with his Creator before the Fall. Considering the fact that the line from Adam to Noah was the righteous line, it is more than probable that this direct intercourse between Adam and Methusaleh, and Methusaleh and Shem, and Shem and Abraham, actually occurred.

There are certain minor features to be noted in this genealogy. For three generations, or down to Heber, there was no material decrease in vitality, for though Heber did not live as long as Shem, he lived longer than either his father or his grandfather. He and Shem are the only two of Abraham's ancestors who outlived Abraham. The others, with one exception, lived longer than he did, but they died before him.

Heber's son was Peleg, and Peleg was so named because "in his days the earth was di-

vided." This evidently means that in his days the tower of Babel was erected, the confusion of tongues came, and men were scattered.

The thing to note about that is that a sudden break in vitality, a sudden and marked decrease in age, took place when this rebellion against God at Babel occurred. Peleg and his immediate descendants lived only about half as long as the men of the few generations earlier. Sin came and men's lives were shortened, and, as I see it, they evidently lost their intellectual vigor in a proportionate degree. If they had remained righteous, a normal life might have continued to be several hundred years, like Heber's, not just a few decades as it soon came to be.

There was evidently a second big moral decline about the time of Abraham, for he was then told to remove from the land of his nativity to a new land, and a further decline in longevity seems to have begun about that time, too, though Isaac lived longer than did Abraham. Jacob's life, however, was considerably shorter than that of Isaac, and Joseph's much shorter than that of Jacob.

A generation or two ago nearly every story was closed with a moral. If there is any moral to this it is: *What man has lost at the Fall! What man has lost by sin ever since the Fall!* Man was a fallen creature even before the Deluge; yet when he was righteous, he lived, as did Noah, only half a century short of a thousand years. One was even taken, so that he did not see death, but walked with God.

The Deluge came; the earth was brought to ruin and rebuilt. Man in the new order could evidently have lived several hundred years, as did Heber; but they rebelled at Babel, and since then "the whole creation groaneth and travaileth together."

Sin brings death wherever it comes, although death had been conquered, and eternal life has been brought to us through our Lord and Saviour, Jesus Christ.

In using these genealogies I am well aware that many Bible believers, including Fundamentalists, do not accept the chronolgy of them as valid, for reasons which I will not now mention, and they would push the date of the Deluge back many hundreds of years before the date which would be agreed upon according to the rendering of the authorized version of the English Bible. Without being an expert chronologist, I am convinced that this is wrong. While there may be some uncertainty owing to errors in transcription and translation, I am convinced that the Genesis chronology *as given in the authorized version* is virtually correct, and that those who accept the Bible as the Word of God should take it as such, or be very, very sure that they have good grounds, not dishonoring to the Scriptures, for doing otherwise.

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Bible Verses

By Miss Z. I. Davis, Grand Rapids, Mich.

THE early editions of the Bible were not divided into chapters and the small divisions which we call verses. The author of these divisions in the Old Testament is not known. Euthalius, a deacon and bishop who lived about the middle of the fifth century, divided parts of the New Testament into minute portions, similar to the modern verses. It is known, however, that the idea did not originate with him. Portions of the Old Testament and even some parts of the New had been so divided before the time of Euthalius.

Ezra Abbott, an eminent American Biblical scholar, in his "Critical Essays," says: "The first edition of the new testament divided into our present verses was printed by Robert Stephens at Geneva in 1551, in two volumes, 16 mo, the Greek text occupying the center of the page, with the Latin version of Erasmus on one side and the Vulgate on the other." The scheme was followed in the famous Geneva or Breeches Bible of 1560, which consisted of both the Old and New Testaments. In a reader in a Geneva Bible it is stated: "The argument both for the booke and for the chapters with the nombre of the verse are added." Whittingham is supposed to have been largely responsible for the latter English translation of the complete Bible.

Just here it may be in order to state that General Chang has ordered 4,500 Bibles and 6,000 New Testaments for men and officers of his army.

WANTED:—A youthful orator who will so effectually present audible Bible Reading in the public schools of this country as an antidote for low moral standards and youthful crime, that intelligent reading of the Book of books shall become a part of the public school curriculum.

* * *

"The primary and essential aim of missions is to make Jesus Christ known, to accomplish the salvation of individual souls, and to establish living churches in every land."—*Robert Speer, D. D.*

THE SANCTUARY

The Joy of Thy Salvation

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

ONE of the events to which the boys of our home looked forward with keen anticipation was an annual expedition to a farmhouse fifteen miles in the country. Long before the sun was up on one of those fine autumn days, we had the patient family horse hitched to a light spring wagon, and with the family dog joining in the general excitement, and leaping up, until his nose came in dangerous proximity to the nose of the horse, we were off through the lifting mists on our drive through the country. When we returned, we came well laden and well stained with butternuts, walnuts, hickory nuts and other spoils of the forest. The home was a typical western Pennsylvania farmhouse, with sloping, shingled roof, painted white, with golden shutters, stone steps, a well kept lawn leading down to the horse block, and in front of the door several stately pine trees. We had the run of the barn and the farm and could go anywhere we pleased in the house, save into one room. That room was the room on the right as one entered the house. Now and then, the door happening to be open, we glanced in and could see that it was the best furnished room in the house. But we did not dare to enter. It had an odor of camphor and piety about it, and its sacred precincts could be invaded only by death or matrimony, or when the minister and the elder came to inquire as to the "chief end of man."

Our Father's house has many mansions, many chambers, and the best chamber of all is the chamber of joy. Oliver Wendell Holmes tells of being repelled from the ministry by a minister who reminded him of an undertaker. Incidentally, that is an outrageous libel on the undertaker, for if he had known that gentleman as well as most ministers do, he would never have accused him of being a man of melancholy and gloom. But however wide of the mark the comment of Oliver Wendell Holmes, the Christian faith is ill represented by a spirit of gloom and unhappiness. Christ did not come to make men draw long faces, to pull down the blinds, or to bring low all the daughters of music. He came that we might have joy and that our joy might be full. One of the most powerful of the characters created by Charles Dickens is "Barnaby Rudge". Speaking of that unfortunate youth, Dickens makes one say, who saw him smiling in the sunlight that it was better to be an idiot smiling in the sun than a philosopher groaning in a dungeon. I would not go the length of saying that it is better to be a happy unbeliever than an unhappy believer, for, thank God, we are saved not by what we feel but by faith. Nevertheless, the child of faith ought to be a child of joy.

The drama of redemption moves forward to the notes of triumphant music. At the creation, the morning stars sang together and all the Sons of God shouted for joy. When the Word became flesh and dwelt among us, His coming was heralded by the song of the Angels, and when the drama of Redemption has been completed it will be finished with a never finished song, the song of the blood-washed throng about the throne of God, praising the Lamb who loved them and washed them from their sins. Recently, this phrase of the Psalmist, "The Joy of thy Salvation" has been haunting my mind. I wonder if that joy is on the increase or on the decrease in the Church? With the help of God's Spirit let us endeavor to enter this chamber of joy and see what its sights and its treasures are.

I. The Joy of Keeping The Law of The Christian Life.

1. *The Joy of Conscience.* "Duty done is the soul's fireside." The chief end of man is to glorify God and to enjoy Him forever. The highest revelation of the will of God is Jesus Christ, and it is the will of God that we should believe upon Him whom He hath sent. They may argue about it or discuss it or defend it; but did you ever meet or hear of a single person who had deliberately turned his back on Christ, refused to believe on Him, and was a notably happy man? The young man in the parable who turned away from Christ went away, the evangelist tells us, "sorrowful". No

man can ever go away from Christ in any other mood. When we believe in Christ and do God's will we are in tune with the Infinite.

2. *The Joy of Christian Love.* Love is the fulfilling of the law, and love, we are told, covers a multitude of sins. Christ is the supreme example of that love. For the joy set before Him in His great act of love on the Cross, He endured the Cross and despised the shame. I sometimes wonder why it is that the missionaries who come back to visit the churches impress one as the happiest of Christians. It must be because of the greater devotion of their lives to the will of God in loving service for man through Jesus Christ. "There are some men," as the great Scottish preacher, Thomas Guthrie, used to put it, "who are just as big as their coffin—room for themselves and no one else." Because love is the supreme expression of the Christian life, the more love men have, the happier they are in their life and in their faith. This must be the reason why the great masters of fiction and of drama, when they wish to create a character who shall represent life at its highest pitch, and life vibrating with the highest note of joy, always create a character who endures much and suffers much, but whose life is full of sunshine, because it is a life full of love. For proof of this, see such characters as Dicken's Little Nell; or St. Pierre's Virginia; or Victor Hugo's Bishop and Jean Valjean. Love leaves no bitterness and casts no shadow.

II. The Joy of Forgiveness.

This is the joy of reconciliation and communion with God. David was called a man after God's own heart and it must have been for the reason that, despite his sins and crimes, he truly prized fellowship and communion with God. That to him meant more than all the splendor of his Kingdom. It was that Covenant relationship with God which has been lost by his sin, and which he now prays to have back again.

The joy of forgiveness is the true and the deep joy of salvation. As St. Augustine puts it in his winged phrase, "Restore unto me the *exultation* of Thy salvation." The true exultation of the Christian life is the experience of salvation. The singer does not speak of the joy of revelation or contemplation, or education, but the joy of salvation. The New Testament echoes with that joy wherever you open it. It commences with a song of salvation, and closes with a song of forgiveness. The men who appear on its pages are men who are the minstrels of the sweet music of redemption. Praise and doxologies are ever ready to leap from their lips. Even in the prison and at midnight, there are men who sing, and all the prisoners can hear them singing. What was the cause of that never failing fountain of joy? It is impossible to miss it in the New Testament. The fountain of their joy is the fact of forgiveness, that the Divine Love had bought them and found them and died for them in Jesus Christ.

Surely the day has not yet come when the Church or the believer can cease to wonder at the love of God. If, even with our human imperfections, we find it difficult to love an unworthy character, then how must we wonder at the love of God for sinners, that God commended His love towards us in that while we were yet sinners, Christ died for us. That was the secret of the ever vibrating note of joy among the first apostles and the first believers. The hymn had not yet been written, but had it been written, I am sure that they would have been glad to sing it, that great hymn written by Faber, five years after he became a Roman Catholic, and full of the Gospel from beginning to end:—

O gift of gifts! O grace of faith!
My God, how can it be
That Thou, who hast discerning love,
Shouldst give that gift to me?

How many hearts Thou mightst have had
More innocent than mine,
How many souls more worthy far
Of that sweet touch of Thine!

Ah, grace, into unlikeliest hearts
It is thy boast to come;
The glory of thy light to find
In darkest spots a home.

III. The Joy of Hope.

Christianity is a religion of hope, not of gloom, pessimism, or despair. When the Pilgrim came to the Palace Beautiful, they laid him, John Bunyan tells us in his sweet music, in a large upper chamber whose windows opened towards the sunrising, where he slept till the break of day and then he awoke and sang. The window of the chamber of Christian faith opens toward the sunrising of hope.

1. *Hope and its personal aspect.* A song by which you can march through all the days of your life, but which falters and dies away on the brink of the grave, is a song which betrays you. Flowers of hope that can bloom in the ordinary atmosphere of life, but which wither at the touch of the cold wind that comes out of the grave, are flowers, not of hope, but of despair. Taking our place on the reviewing stand of memory, we can watch the passing of our earthly hopes. But here is a hope that deceives

not, and that maketh not ashamed. It is not a poor dead or dying hope, but, as the Apostle said, a "living hope." God hath begotten us unto a living hope. Crossing the ocean last summer, far out in mid ocean, I used to lean over the rail and watch those lonely birds so far from any land, sailing serenely above the waves of the rough ocean, now lost in the trough of the sea, now appearing like a white speck over the crest of the wave. So our hope in Christ sings it way through the storms and over the tumult of life with tireless wings.

In spite of our wireless instruments and bulkhead compartments and life jackets and life boats, the sea in its anger is still the realm of dread and of mystery and death. How true that it is has been brought home to us by the disaster which befell the company of that ship which went down off the coast of Virginia. There were many tales of agony and tragedy; but among the tales of hope and joy was that of a husband and wife who were thrown out of one of the life boats as it was being lowered into the angry sea. They made desperate efforts to reach one another again, but in vain. Each was picked up by a different vessel. The husband was brought first of all to New York, and the next day as the vessel which rescued his wife came steaming into port through the mist and the rain, the rescued wife standing on the deck of the ship could make out on the pier the beloved form of her husband. The sea had separated them and sundered them, but they were united on the shore. So, we like to think, it is with the experience of death for believers. We are parted for a season that we might have one another forever. Separated and sundered amid the storms of life, reunited forever where there shall be no more sea.

2. *The Hope of the Church and the World.* In the ancient city beleaguered by the foe, the watchman standing on his guard is hailed by anxious citizens, who say to him, "Watchman, what of the night?" Peering off into the darkness, the watchman thinks that he discerns the signals and tokens of approaching day. But his answer is, "The morning cometh, also the night." The morning cometh, also the night! If you are counting only upon a so-called inevitable law of progress sweeping towards perfection, regardless of what men and nations are or do, regardless of the rewards and punishments of the moral law; or, if you can count only upon the mere expansion of the Christian forces which are now in the world, then, all that you can expect is the perpetual recurrence of what you now see, the truceless combat between light and darkness, and good and evil locked in a desperate struggle over the body of humanity.

But Christian believers have another ground of hope for a better age and a better world. The disciples, the evangelist tells us, after Jesus had been taken from them, returned "with great joy." That was a strange thing. Men do not usually come back from the cemetery, or from the place of separation, with great joy, but rather with great sorrow. But they came with great joy because they had singing in their hearts the hope and the assurance that this same Jesus whom they had seen taken from them up into heaven would come in like manner as they had seen Him go into heaven. It was this hope and this conviction which enabled them to assail with such invincible enthusiasm the entrenched wickedness of the world of their generation. Because this great truth of the second advent of Christ has been abused by some of its friends, and because some men have attempted to write history before it has been enacted, and to be wise above what has been written, is no reason why we should deprive ourselves of the inspiration and courage which comes from the faith that Christ will come again to reap the harvest which He sowed in darkness and suffering upon Calvary. He who throws away this truth throws away his Bible. Without this truth, Christianity is like a glorious temple with its nave, and transept, and choir, and windows and sculptured pillars and soaring arches, yet all wrapped in thick darkness. It is only when the light of this great hope has been kindled that we behold the glory of the temple of the Christian revelation. When the light of the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ burns in the temple of our faith, then that temple is all glorious with the light of the certain and final victory of our faith, that Christ shall come to pronounce the divine doom upon unjust men and nations and systems, and whatsoever hath exalted itself against God and His Anointed, not only locally and partially, but throughout the universe.

Such then, are some of the joys of salvation. The striking thing about them in contrast with what is now offered as a reinterpretation of, or substitute for, the great doctrines of grace, is that you can *sing* about them. But these other hypotheses and substitutes or declarations—who can sing about them? Suppose it to be true that all that we behold in a noble man is to be accounted for by a drop of protoplasm—who would like to sing about it? Suppose it to be true that in the Old Testament we have no "Thus saith the Lord," but only a stammer-

ing "Thus thought or imagined, man"—who wants to sing about it? Suppose it to be true that the Gospels are completely mistaken about Jesus, and that He was only a man of like passions with us, and no more; that His death on the Cross was not a great satisfaction for sin, but only the martyrdom of a man ahead of his age; that He never rose from the grave, and that his second advent is but the phrasing of a hope in the victory of righteousness—suppose that all this is true, who would want to sing about it? It is one thing to write books about these theories, to argue about them, to dispute about them, to propagate them; but I am not willing to accept them until I can hear someone *sing* over them. Come! I want a Magnificat; I want a Nunc Dimittis; I want a Benedictus; I want a Hallelujah chorus! But when I ask for a song, they are silent. But over the great facts of the Christian revelation, that man is created in the divine image, that although fallen and sinful, God has sent His Eternal Son to die for Him and to restore Him to His lost estate, that Christ on the Cross paid the penalty for sin so that by faith the sinner can be reconciled again to God, that Christ rose again from the dead, the first fruits of them that slept, that now at the right Hand of God he makes intercession for the sinner, and that He shall come again in power and glory to diadem the right and overthrow forever the Kingdom of Satan—over that, men and angels can sing, and have sung, and will sing to the end of time.

The Joy of Salvation can be lost. It can be lost in two ways. First of all, it can be lost through doubt. I speak not of those periods of spiritual eclipse which sometimes come suddenly down upon the soul. I am never in great anxiety about souls who have been overtaken with one of the storms of God's providential dealing, because I have faith that God will deal with them as gently and effectively as He did with His great forerunner John the Baptist, when he sent to Jesus from the prison his question of doubt and almost despair, "Art thou He that shall come, or look we for another?" What I am thinking of is another kind of doubt—artificial, invented, cultivated, paraded doubt, a putting of the whole emphasis upon questions which can be asked, and paying no attention to the great answers which have been given; a coming always to Christ and to the Scriptures and to the Church with the interrogation of uncertainty, asking, Is it true or not? What home could be happy where the husband never trusted the wife, or the wife the husband, or the children their parents? Nor can we have joy in our Christian fellowship and life unless we are willing to trust ourselves to the eternal Son of God.

The second way in which the joy of salvation can be lost is through sin. David's trouble was not speculative doubt, or that he was one of those who thought he was wiser than God, and was unwilling to accept God's plans for him. No; it was something else in David's life that made him lose the joy of his salvation. Back of this prayer, "Restore unto me the joy of Thy Salvation," lies a dark tragedy. David, is it thou, the man after God's own heart, the man of early anointing and dreaming, the man who planned to build the temple for the most high; the man from whose heart came the music which still ravishes the soul of humanity; the man who was able to express all the emotions of which the human heart is capable towards God, and, apparently, all the thoughts of which God entertaineth towards man—David, is it thou whom I find lying prostrate on the ground, and from whose lips I hear the cry, "Have mercy upon me, O Lord. Against Thee, Thee only have I sinned. Cast me not away from Thy presence, and take not Thy Holy Spirit from me"!

Oh, if I possessed today the tongue of men and of angels, it would not be possible for me to approach in the slightest degree to an adequate statement of the sad and terrible way in which sin kills joy in the heart of the believer. But, on the other hand, thank God, did I possess today the tongue of an archangel instead of only the poor stammering tongue of a mortal, it would not be possible for me to approach in the least degree to an adequate statement of the joy of sin forgiven, the joy in the heart of him who has been forgiven, and the joy of him who bestows the forgiveness.

Whatever song has gone out of your life, there is always one song that remains, one song you can still sing, the song of repentance: "Restore unto me the joy of Thy salvation!" When that song goes up from a penitent heart upon earth, Heaven's gate is opened, and another song comes down to meet it, and, they become one song, their melodies blending into one grand and never ending harmony of redemption. "Now unto Him that loved us and washed us from our sins by His own blood!" Yes there is joy in Heaven over one sinner that repenteth.

* * *

Not what man thinks, but what our Lord Says.—Psalms 119:113.—*Pastor George Hewit Lee.*

FLASHLIGHTS

By Edwin Whittier Caswell, D. D., Middletown, Delaware

Yea, the deep things of God.—1 Cor. 2:10.

If there is anything in this world that God hates it is sham. The word "sham" comes from the same root as the word shame, and that word meant originally a wound something which caused pain; that is, a sham is something which ought to wound our sense of what is right and true, and it always does wound it when we have a clear and right perception of life. Christ never grew indignant, according to the Gospels, except when in the presence of the Scribes and Pharisees. It was hypocrisy, more than any other sin, which aroused His anger.

There are a great many shams in our human life today. Among them we may note the shams of society; the shams of deception in commercial life; the sham of expecting to get something for nothing; the shams in the religious world.

Now, over against all these sham things of life stand the "deep things of God," and it is the deep things of God that we as Christian people are urged to seek after. We are here in this world to do the will of God. That is our first business. We are not here to build railroads, or skyscraping cities or factories, or make money, as the first business of life; we are here, first of all, to seek the kingdom of God, and then, if we need the other things, they will follow after. It is a great thing for a human being when he has discovered what the essentials of life are, and sweeps the unessentials out.—*Charles M. Sheldon, D.D.*

God is faithful, Who will not suffer you to be tempted above that ye are able.—1 Cor. 10:13.

In Christian usefulness and work we have to put away the energy and striving of our own life in order to receive from God the fruits of holiness and the power to serve Him; always ceasing from our own works—ceasing from them in justification, ceasing from them in sanctification, ceasing from them in Christian service—and learning to receive from God always and along the entire range of our being, that which is accomplished for us in the Lord Jesus Christ. In temptation you say, "Why does God let me be tempted?" Temptation is not necessarily sin until the will yields; but God permits us to be tempted because the temptation forces us to derive from Him that which makes us more than conquerors. So that every temptation to impurity brings out the opposite quality of the purity of Christ, and every temptation to impatience brings out His patience, and so on. Temptation becomes a means of grace to the soul by compelling us to appropriate from Jesus Christ the grace opposite to the temptation which is presented to us. Therefore, when face to face with difficulty turn from it to derive from Jesus Christ what makes us more than conquerors. That is why the constant pressure of life comes—that you may be taught the art of living by faith on the Son of God. I would rather have a little faith in Jesus than great faith in my great faith. I want the weak ones and the people who cannot understand, to feel how very sweet the Lord is for such.—*F. B. Meyer, D.D.*

I am ready—Romans 1:15.

It is not dying that is the great difficulty; it is living. If we are but helped to fight the good fight of faith, to finish our course, and to keep the faith, we shall die right enough. As Mr. Wesley said when the good woman asked him, "Do you not sometimes feel an awe at the thought of dying?" "No," he replied, "if I knew for certain that I was going to die tomorrow night I should do just exactly what I am going to do. I am going to preach at Gloucester this afternoon and this evening; and I shall go to lodge with friend So-and-so, I shall stay up with him till ten o'clock, and then I shall go to bed; and I shall be up at five, and ride over to Tewkesbury, and I shall preach there, and shall go to friend So-and-so's for the night, and I shall go to bed at ten o'clock, and whether I live or die, it does not matter at all to me, for if I die I shall wake up in glory. That is what I am going to do, whether I live or die."

It was said of Mr. Whitefield that he never went to bed at night leaving even a pair of gloves out of place. He used to say that he would like to have everything ready in case he might be taken away. I think I see that good man standing with a bed-room candle in his

hand, at the top of the staircase, preaching Christ the last night of his life to the people sitting on the stairs and then going inside the room and commending himself to God, and going straightway to heaven.

May God grant us grace, that we may be perfectly ready to die when the time for our departure is at hand.—*Charles Haddon Spurgeon.*

Unto Him that is able to keep you from falling, and to present you faultless . . .be glory, majesty, dominion and power both now and ever. Amen.—Jude 24.

There is no profounder proof of grace of character than that of being able to suffer wrongfully and yet to manifest a gracious spirit. How often have we all fallen at that very point. Repeatedly in the midst of suffering for righteousness sake, we have manifested unrightness of character and of conduct. Is not that the whole story of the failure of God's wonderful servant Moses? "He spake unadvisedly with his lips." And yet the people were doing wrong. There was no possible defence of their action, but in the presence of their wrong-doing, he did wrong, in that he manifested a provoked spirit. Christ watched these saints at Smyrna, persecuted, beggared, vilified, and yet had no fault to find with them. Their spirit under tribulation was such as to satisfy the heart of Christ. The finer graces of the Christian character are only revealed under bruising and pressure, as the fragrance of fine spices is only obtained through crushing. Christ pre-eminently became a sweet smelling savour to God through the terrible experiences of the Cross. His unprovoked and tender spirit was most perfectly seen amid the circumstances that were provocative of anger and resentment. So with these loved ones in Smyrna. Though under press and conflict, He found nothing to condemn, and in the silence there lies the highest eulogium.—*G. Campbell Morgan, D.D.*

By love serve one another.—Gal. 5:13.

It is only as love is the influencing principle that the services we render to one another are pleasing in the sight of God. We are not to suppose that because we are sinners by nature and by practice, none of our actions are regarded by God with complacency. We are taught in teh Scriptures that "the Lord taketh pleasure in His people," and that it is possible for them to perform acts which He will approve and accept, not as the ground of their justification, but as evidences of their regard for His authority and their devotion to His will. Every act of willing obedience to God's commands and of cheerful conformity to Christ's example is pleasing to God.

But let us remember that God regards the motive equally with the outward act. We may, rather, say that He regards the motive above the outward act. He looks at the heart and judges teh act by the motive which prompted it. "Though I bestow all my goods to feed the poor," says the apostle, "and though I give my body to be burned, and have not charity"—that is, love, as the influencing principle—"it profiteth me nothing."

But when the heart is right, and the motive that of pure love, every service is accepted of God. The ordinary services we render to our fellow-men, in the every-day pursuits of life, become acts of religion and are so regarded by God; and the least kindness we show, even to the giving of a cup of cold water, or the dropping of a mite into the treasury, shall by no means be overlooked or unrewarded.—*Rev. H. B. Chapin.*

But when the fulness of the time was come, God sent forth His son . . . that we might receive the adoption of sons.—Gal. 4:4-6.

The purpose is threefold. The primary purpose is redemption. "To redeem them that are under the law." Jesus Christ came to this world to die. In all the prophecies, in all the gospels, and in all the epistles, the supreme purpose of Jesus Christ in coming into the world is to make atonement for sin. "Behold the Lamb of God which taketh away the sins of the world" strikes the keynote of His mission.

The second part of His purpose was "that we might receive the adoption of sons," not that we might recognize that we are sons already, but that we might "receive the adoption of sons." And the word "adoption" means more than the adoption of a stranger into the family. It means really producing the condition and experience of a son. Jesus came to redeem us from sin that we might become really sons of God.

The third part of the process is that we should recognize and express the fact that we are sons of God. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." You become sons through faith in Jesus Christ, and then enter into the Spirit of the Son that becomes familiar with the Father. "Abba, Father," the child's prattling word for "father." When we have accepted Jesus Christ, we have the spirit of sonship by which we can come into His presence in a familiar way.—*A. C. Dixon, D.D.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Double Portion

Acts 1:6-11

IF LOVE is law, then give me love. "Let a double portion of thy spirit be upon me" (2 Kings 2:9). Heredity is much, especially if we inherit love. If God is our Father, indeed, then we may expect something worth while, not because we deserve it, but because we are His children. His gift to us will be princely, divine, godlike. "God is love."

The request is as beautiful and illuminating to-day as it was three thousand years ago. Human life is the same; and so is God ever the same. The grandest prizes of life are secured by the same principles. Picture for yourselves the scene beyond Jordan, when Elijah was taken away from Elisha.

The "double portion" is the portion of the "first born," his birthright, which was double that of the other children. All around us are Christians that have only a meagre portion of Christ's spirit. Many in Heaven evidently will be of the "lapsed masses," saved, but mediocre. We desire to be of the "inner circle," nearer to Christ, more helpful in establishing His kingdom, with a "double portion" of His Spirit.

Every man of spirit craves power. The brutal glory in brute force. The voluptuous gloat over glutting their sensuality. The politician boasts of his power to lead. The statesman prides himself on making his nation great. The Christian thirsts for power to make men great by making them good, through Christ. Some rooms in cities are rented, "with or without power." The world wants men with power. Tramps may have no ambition; but Christians yearn for a double spirit of Christ, with power divine. "Ye shall receive power, after that the Holy Spirit is come upon you."

The disciple of Christ desires to know the truth and live the truth. No man wishes to make a fool of himself, but many do this unwittingly. The world is full of error in the garb of truth. Society is shot through with hate. Even religion is honeycombed with prejudice. Many to-day "Strain out a gnat and swallow a camel." "They tithe mint and anise, and neglect the weighty matters." Only a double portion of the spirit of Christ can save us from delusions, and make us firm in the truth. "It is expedient for you that I go away; for I will send the Spirit, who will guide you into the truth."

Liberty is a human right. The day of negro slavery is past; but "he that commits sin is a slave of sin." Many are victims of environment. A sea gull lighted on the deck of an ocean steamer far out on the Atlantic. It tried to rise, but could not find room. An old sailor lifted it on his hand; and it soared to freedom. So the Spirit of Christ sets us free.

Our mortal life is brief; and our strength will be poured out like water. We must all soon come to the Jordan of death. Elisha crossed the River in the spirit of Elijah, dry shod. By the Spirit of the Christ we too will cross over, dry shod and unafraid. With joy we shall enter our Promised Land.

Filled with the Spirit

Acts 9:10-19

THE Church of Christ has always been despised by the world; and yet the Church is transforming the world. Jesus, brought up in Nazareth, was called the Nazarene in scorn. He chose for His companions and fellow workers illiterate men, despised even by the Jewish Church. Yet these men wrote the best literature in the world in all ages, and began the influence that has never been equalled, and which is growing in power ever year. In many periods of time Christians have been martyred as visionaries; yet their visions have come true.

Saul was saved with a great salvation; but it is a greater triumph to save a man from going wrong. The marvelous change in Saul, the bigot, to become Paul the Apostle, Paul the radiant, was a greater miracle than the raising of Lazarus.

All Christians have the Spirit; but only some are "filled with the Spirit." This fuller blessing is for all that will claim it. The only barrier is man's unwillingness to open his heart fully, and surrender his will absolutely to Christ's Spirit. Even F. B. Meyer at first kept a reserve; but his complete dedication brought the fulness of the Spirit. William Booth at a street corner in London said to God, and meant it, "I give you all there is of William Booth." As the light of the sun fills the uncurtained room; so the Spirit of God fills the soul uncurtained.

Being "filled with the Spirit" we have fulness of joy. This means nothing to lose and everything to gain. General Samuel Chapman Armstrong was born in the Sandwich Islands of missionary parents. He was educated in Williams College. He excelled as a soldier and a philanthropist. He founded the Hampton Institute for negroes. He took his ideals from Jesus. He wrote: "The longer I live, the less I think of what the world calls success, and the more I tremble for true success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is His Temple. It pays to follow one's best light, to put God and Country first, ourselves afterwards."

Simon came to Christ and became Peter. He was a disciple and heady. On the day of Pentecost he was "filled with the Spirit." Then he had power. Then he allowed the Spirit to lead him absolutely, in life or death.

"Filled by the Spirit," we see life to mean service. The demands upon us are seen to be opportunities, and are gladly embraced. All the unknown things of life become sure in realization, as when a man in the dark steps upon firm land. We know that we are resting on God's love, nestling under the shadow of His wings. Sorrow is glorified, as the clouds of evening become glorious in the effulgent sun. All nature is God's handiwork. Man is His workmanship, His poem, His masterpiece. The body is the soul's shrine, and the Temple of the Spirit of God. All our life is illumined. The death of the body is the soul's emancipation. "All that is mortal is swallowed up of life."

The Silent Forces

Matthew 13:33

THE spectacular appeals to the ordinary man. The things seen and felt weigh heavy with most of us. In the struggle of the good against the evil, it often seems that animal selfishness swallows up all deeds of kindness as a river melts the snowflake. Can we do anything to stop the maelstrom of worldliness? Many say with Job's wife, "Curse God and die." This is cowardice and rank pessimism. The silent forces of the good and of the Almighty God are at work in unseen depths, as life in springtime. Let us wait in hope.

The silent forces of God are irresistible. They may long be held in check; but they are always accumulating; and in the fullness of time they will abound to the glory of God and the good of His children on earth. Jesus taught this and explained the mysteries of nature and of grace. The real power is silent and unseen, both in nature and in man. "The kingdom of God is within you." It is "like leaven which a woman took and hid in three measures of meal."

An atheist prepared for herself a rock bound tomb, steel clamped, thinking to defy the power of nature and a supernatural resurrection. But a tiny seed was buried with her body. It grew and found a crevice in the work of man. Soon it burst open the tomb. So the hills are continually being split open by the water freezing in the chinks of the rocks; and the soil is thus made from adamant by the silent forces of nature. History abounds in proof of irresistible silent forces. It is the watchword of the Church, "the still, small voice." Slavery was thus overturned. The Spirit of Christ lay hidden for eighteen centuries. The trade in alcoholic beverages has been outlawed in America; and every evil traffic is doomed. "The Prince of the world is judged."

Our thoughts are the result of silent forces. The leaven may be bad or good, "of the scribes and Sadducees" or of the Christ. A seemingly small truth is received into the mind, and is buried in memory, subconscious. Gradually it changes all our methods of thought, gives us a new viewpoint, and builds up a new system, teeming with truths of God and man. Professor Romanes was thus transformed from a skeptic to a believer in Christ. Stanley found a truth in the shadows of darkest Africa that led him to Christ. It has been so with millions. One true thought of God, of His love, cherished, makes all of life teem with delightful truths, as we think God's thoughts after Him.

Our loves are the fruit of silent forces. Many have said, "I will always hate that man." "I will have revenge." But the love of God entered the heart, and hatred died. Love grew up for all God's creatures. Good was detected even in the worst. The hated man was forgiven and helped. This love turns us against things tainted with sin, and creates in us a persistent love for all that is pure and good. Our life is transformed at its source.

The spiritual life bursts the shell of the material world and grows up and out into its proper place in the life of man made in God's image. This gives us the larger life, with Christ our ever present Saviour and Friend. Our spirit life is now the great certainty of knowledge and satisfaction of experience. God is the eternal fact. "I know whom I have believed." "Our citizenship is in Heaven, whence we look for the Saviour, Who will fashion anew this body of our humiliation that it may conform to the body of His glory."

The Riches of Knowledge

John 17:1-26

AMBITION is human. Persons of account desire to be rich. They thirst for wealth, as their body thirsts for water in the summer heat. Some talk against ambition. They might as well talk against breathing. Living people must breathe; and all the rest are dead. The only question is what to breathe; what kind of riches should be sought. Paul said, "Covet earnestly the best."

From Moses until now many worship the golden calf, the gold eagle. The better classes are ambitious for knowledge. The mind is one of man's essentials. Horses eat grass and oats; but man as such feeds upon knowledge. "Oh, the depth of the riches of the knowledge of God." "Whom to know is life."

The normal child craves knowledge. It awakes early to find out that it is something, somewhere. It gasps for knowledge, as its lungs later on gasp for air on the playground. It may not be the kind of knowledge that the teacher has for him. As a babe puts everything in his mouth that he can reach; so the little child puts anything within reach into its mind. Herein is the great use of mothers and teachers. The child begins to be wise when it learns to avoid the false and seize upon the true. The little child is unmoral.

If a man is rich in gold, he will not desire tinsel. True knowledge is man's best safeguard against the false and immoral. It makes man immune. It is universally acknowledged in Christian lands that the test of education is its effect on life. The demand is for knowledge that will make the best of life. Facts are good and essential; but yet more important is the development of our powers; so that we can rise superior to every difficulty and triumph over every obstacle. Inspiration is more than perspiration. It is fine to cultivate the memory; but it is far better to learn to do something worth remembering. Morality is better than intellectuality, and character is better than genius.

Character is our knowledge woven into our life. Environment affects life in proportion to its weakness; but character affects environment, creates environment in proportion to its strength. It is much to change slum hovels into clean apartments, but the slum spirit will soon make the tenements even worse dens of iniquity. The knowledge of God makes a man manly and a woman womanly, whatever their habitat may be.

Michael Faraday tried to keep out of God's presence, as he searched into nature's secrets; but everywhere he found Him. At last his stubbornness yielded, and he came back to his old time faith. The firmament and the clouds are God's thoughts visualized. The earth is full of His workmanship, where He materialized His visions for man.

In Jesus Christ we know God, as a Father. "He that hath seen me hath seen the Father." He is "the effulgent glory of the Father and the very image of His person." "This is the life eternal to know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

WANDA'S severe arraignment impressed Harker. After thinking the matter to its finality, he decided that it was his duty to see the unfortunate John Lewis. So, three days later, he was face to face with the young man in his prison cell.

To his surprise, the prisoner did not appear overcordial. Evidently he realized that it was largely through the ungodly advice of this man that he had gone so far astray. Wanda had said the young man was repentant; and if so, he was averse to having Harker bring him a re-emphasis of what he now realized was a dangerous teaching. But Harker had a personality that was irresistible, so he speedily thawed out the ice-like reserve he encountered.

"Miss Reese told me about your misfortune," he said, with a sympathetic smile. "Naturally, when I found you were at one time a member of my church, I grew anxious to see if I could help you in any way. How does it come you have not obtained bail?"

"I have not tried very hard, Mr. Harker," was the reply. "The truth is, I realize how very evil I have been, and I suppose all my old friends long ago turned their backs upon me. I cannot blame them either when I realize what a terrible thing I did in that forgery affair. Honestly, Mr. Harker, is that not about the most depraved thing a man could do?

"Why did you do it?" asked Mr. Harker, thinking that a confession would do the culprit good, and likewise give him some index to the real state of the young man's mind.

X

John Receives Encouragement

It is always the same. The Bible is discarded; evolution is enthroned in its place. The Spirit made in God's image is driven out and the evolved animal installed. No wonder the young people taught as they are, have become an irresponsible, floating, purposeless, giddy mob, bent upon pleasure and overwhelmed with sin.

"I needed money. I had tried several times to get a remittance from my father, but he stubbornly refused to send it. I had lost my job, and owed for board. I did not intend to do the evil thing I did. It was a miscalculation on my part. I had planned that when my father faced the act, he would relent and save me from disgrace. The thing I did not know was that he had gone to China on a business trip, and knows nothing of the affair."

"Quite true," confirmed Harker. "I had forgotten that Mr. Lewis had gone abroad. But still, I can not imagine why a man of your good sense would think of any kind of evil deception."

"Since I have had time to think about it, I can hardly imagine why I did it either. Still, I was terribly worried. I wanted to be honest and give the impression that I was honorable. My landlord importuned me for my board-bill. In my extremity I told him I had just received a check from home and if he would go with me to the bank and identify me, I would pay him all I owed. He agreed. I went to my room and brought out a blank check I had kept for a long time, and filled it out. I forged my mother's name to it. But, honestly, Mr. Harker, I did not know she was—was—dead until afterwards. You see they could not locate me when she—when the funeral occurred; and I did not know. But Mr. Hastings thinks I did it intentionally. But I did not. Really, I am desperately wicked, but I am not that depraved!"

"What is your plan if you get clear of this affair?" Harker asked, realizing that the atti-

tude of John was much different than he had feared it would be. He had expected a stubborn stolidity instead of this evident repentent atitude.

"I do not expect to get clear of it, at all. I deserve all that may come to me," affirmed the boy. "But I do want my old friends to understand my position and not accuse me of an evil I did not intend. I am willing to take punishment I deserve, but I do not think I ought to be misrepresented in it."

"I see," said Harker, reflecting. "Well, the best course as I see it, is to arrange for bail, secure you a lawyer, use my influence with Mr. Hastings to have him understand the matter as it really is, have the trial postponed until your father returns, and in the meantime give you a chance while at liberty to reinstate yourself to some extent with your friends."

"Oh, Mr. Harker!" exclaimed the young man, in a burst of real joy. "Do you think all that can be done?"

"I am sure of it. Anyway, I shall try to have all that done. Really, I think it will not turn out as serious as you imagined. Still, as you say, there is no doubt that you will have to suffer for what you have done."

Once enlisted in his behalf, Harker pushed the matter to an early culmination. In less than two days John Lewis was out of jail. While he was left with the uneasy feeling that sooner or later he would be brought back to face the results of his crime, Harker was well aware that when the boy's father and Mr. Hastings should finally have their inevitable conference, the matter would be dropped. It was better for John that he should not expect such an ending, for it helped his desire at reformation to suspect that punishment was inescapable.

Almost the first act of John when set at liberty was to call on Wanda. He realized that every effort he wanted to make to rehabilitate himself needed the advice or her cool common sense. While he was thankful to Harker for the effective aid he had rendered in obtaining his release, he was not willing to take him into his counsels concerning his reformation. He had once been guided by Harker's advice concerning the things that determined his moral career, and had come to evil because of it. He realized that he could never build a character of real worth on materialistic scientific foundations nor reform his low morals through a negative conception of God and His Bible. What he needed now, was a spiritual certainty that would lead him to accept his olden trust and faith. And he feared that it might be too late, for the former response to the wooings of the Spirit had been replaced by a hard doubt that weighed him down with the feeling of an inflexible firmness.

"I am ashamed, Miss Reese, to come here this way," he began. "You must realize that I feel the slight to your good standing in the community by any touch with the evil, criminal thing that I am. But I must talk with you once, and then I shall not force myself upon you again."

"Why John Lewis!" she remonstrated, as she came to him without embarrassment, and gave him both hands in an unrestrained greeting. "You must get that feeling out of your mind. I hope this is but the first of many calls; for I want you to understand that I am going to stand by you like a sister so long as you are honest and truly desirous of reversing your course. We are going to show your friends that they are not worthy the name if they fail you at one time in your life when you really need them."

There was a tone of deep earnestness behind the words which showed him that it was no idle formality. Instantly, it heartened him. He straightened up, and dropped his apologetic attitude of body. He knew that Wanda was not at all concerned at the mistakes of his past but keenly alive to the possibilities of the future. She believed in him and his motives. He had a feeling that he too must forget his past and make a worthy effort to insure a better future. It is not how far a person has fallen, as it is whether they insist on rising again. Sometimes a whole sermon is preached through a single earnest action. John felt that Wanda had done that for his conscience in an instant of time. Of all his acquaintances, John knew that Wanda Reese was the finest character and most stimulating power for good that he had ever known. He had not known her intimately in the days gone by, but sometimes one's acquaintanceship does not devolve upon the element of time so much as upon an unreserved touch of soul; an impact of an understanding personality.

This consciousness led to his next involuntary statement. "I thank you for that assurance. It is the most helpful thing I have experienced. It reminds me of a strange circumstance which I am impelled to tell. We never talked together about anything, but when I had let my mistaken beliefs lead me into what I now recognize as the darkest hours of my evil course, do you know what gave my conscience its greatest uneasiness?"

Wanda had no idea what he was trying to emphasize. In fact, she saw no reason why he

should talk in such uncertain words, referring to something which he ought to forget. She imagined he would be more purposeful in starting, by expressing his plans and consulting her advise as to their practicability. That was what she expected. So, confronted with this strange statement, she brought her mind around to his question, and found she had not fully comprehended it. She could not answer a question without knowing what it was. So she said:

"Pardon me, John; some way I did not catch the question you asked, but I did get an impression you expected me to answer it. Will you ask it again? I promise to be more attentive this time."

"As near as I can repeat it, I asked if you had any idea what I thought of when my conscience was most uneasy over the course I was following?"

"I suppose it was some remembrance which was most at varience with what you were doing," she replied, philosophically.

"Exactly right, Miss Reese!" he confirmed, brightening at her keen appreciation of the fitness of things. "The one thing that more than anything else I was unable to get away from, was a statement I heard you make to my mother when I imagine you did not even know I was listening."

"How very interesting!" Wanda exclaimed, and a pleasant smile spread over her face. "Now, what was this disturber of your conscience? I must have said something of real importance thus once in my lifetime."

"You did. It was something that came to me when the advice of mother and the well-conned maxims of my reading failed to reach me. The words were, 'A theory may be a satisfactory thing to build a course of action upon, but it takes the words of Christ to build a life upon.' "

"Did I say that?" asked Wanda, turning the glorious light of her beautiful eyes full upon him, "I am always saying some such things that mean nothing to any one but myself."

"I assure you that was one time that you said something that meant something to some one else. And when I had run my evil course and come to the inevitable end of it in jail, those words were the only tangible thing that called me to judgment. In the light of what they meant, my sins were realized and my hopes were strengthened."

Wanda looked at him soberly. Her mind was busy with the problem. "John," she finally began, "How do you explain the fact that at a time when you needed to recall some of those great sayings of our Christ to give you help, you were so weak as to recall an almost meaningless statement I had made?"

"I think it was quite natural, Miss Reese," he replied, without pausing to reflect. "I realized that sinner as I was, it was more natural for me to recall the words of a human being than the divine teachings of the Perfect One. Besides, you must remember that I had fortified myself against the Christ of the Bible and was too stubborn to recognize such an influence. No blatant Rationalist ever said the mean things about the Christ that I have said. In that attitude, the words of a human, especially one I admired as much as I always did you, would be more effectual for good than what I had assumed as a baseless system of theology."

"I see that now," Wanda answered. "But had you really reached such an unreasonable stage as to shut Christ out of your life?"

"Indeed, I had! But those words of yours were the key that unlocked the door to let him into my life again. I am going to build my life upon Christ now. Will you help me?"

"Assuredly, I shall help you. But tell me, as briefly as you can, the steps that led you to that condition of mind. I know by an experience of my—of my observation in another, about what you went through, but I want to check up on it."

"To make it as brief as I can, then, it was like this: First, I let the words of a doubter, my high school principal, make me afraid to defend my faith. Then, I reasoned that there must be another side to the question, and was curious what it was. So, I began an investigation of that other side. The idea that it was *modern, up-to-date* made it attractive to me. No young person likes advice from his elders, nor to realize that he is behind the times in anything. Then, the claims to a *reasonable* attitude, blinded me to the fact that it was far less reasonable than what I had accepted before. I shut out the appeal of the Bible by refusing to read it. I am confident that the Spirit of God and His Christ can have little influence upon the heart of man except through the channel of the Book and its teachings. With this channel destroyed, I easily forgot the teachings of Christ and the impress of the Spirit. Evolution took the place of Spirituality. Natural law became more powerful than God. Believing that I was a mere reasoning animal, left me to rely upon instinct rather than on reason. The animal traits came into supremacy in my life because I had discarded the only

standard for testing it. The ethical and moral gave way to the sinful and immoral. I shudder when I recall the depths to which I sank."

"The same old story, John;" was Wanda's solemn rejoinder. "It is always the same. The Bible is discarded: Evolution is enthroned in its place. The Spirit made in God's image is driven out and the evolved animal installed. No wonder the young people taught as they are, have become an irresponsible, floating, purposeless, giddy mob, bent upon pleasure and overwhelmed with sin."

"I can see it all, now," confirmed John.

"I have seen it so universally repeated time after time, that I hate its monotony," replied Wanda. "The one exception to the invariable pathway of descent and degradation, is the strong intellectuality that like Mr. Harker, pauses at a half-way moral and ethical stage, and seemingly defies absolute disintegration. But, one by one, they finally lose their grasp, and go down. I recall reading that one keen writer has said, 'Natureism, then evolution, then Atheism as the *ultima thule.*' "

"But one can get back onto the solid ground of Faith again," remonstrated John.

"Yes; but rare indeed, are the ones who do. Delusions are harder to combat than facts. Arguments may appeal to facts, but arguments never influence delusions."

"I think that once again you have said something worth remembering," said John smiling broadly.

Wanda smiled. "Did I really?" And the smile overflowed into her rippling laughter. Then she sobered. "Really John, you came to me for help and advice and I have been forgetting it. Now, suppose we turn to something more practical. We will consider this case of yours."

And for the hour which followed, they erected hopes and made plans. When John left, he was more encouraged and strengthened than he had been for many months.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Another Sample of Cadman's Way

THERE can be no doubt that Dr. S. Parkes Cadman is saying some very good things and some extremely harmful things. We would not want to call his sincerity in question, but we certainly are compelled to find fault with both his theology and his logic. Perhaps if his logic were better his theology would be better.

In this article we desire to consider one of his replies to a correspondent who is troubled about what he calls the "two different orders of creation in the first and third chapters of Genesis?" Of course, he means the second chapter, not the third. Dr. Cadman answers as follows:

"The two accounts of creation in Genesis are based upon different documents. The first of these is known among exegetes as the Priestly Code, and they say it was probably written in Babylon during the exile that took place after the fall of Jerusalem in 587 B. C. The second account is based upon the so-called Jehovistic narrative, which is supposed by scholars to antedate the Priestly Code by two or three centuries. You will note the conjectural nature of these conclusions."

It may be well to stop here and consider these statements. In the first place, there are not "two accounts of creation in Genesis." The first chapter gives the general account of creation proper. The second chapter is not contradictory of, but complementary to, the first chapter. It (the second chapter) after verse three says nothing about the creation. It adds certain details to the narrative of the first chapter that occurred after the real creation was completed. The first chapter tells how things were created and developed up to a certain point. If we did not have the first chapter, we would not know that all things were created nor the order in which they were created. If we did not have the second chapter, we would not know how man's body was formed, nor what was his first habitat, nor how the first woman came into existence. The second chapter supplies the details that were not given in the first chapter.

For example, in the first chapter we are told that both the man and woman were created in "the divine image" (Gen. 1:27); for it says, "Male and female created He them." But in that place the writer does not say how their bodies were fashioned. This the Holy Spirit left over for the second chapter, which He knew He was going to reveal to the inspired writer afterward. Then in the second chapter he goes back and tells us that man's body was fashioned from the finest material of the soil, and that his soul, created in the divine similitude, was breathed into the body, so that man became a living being, with two cardinal parts, body and mind. In verse 8 (second chapter) the narrator goes back (a habit of the Hebrew historians) and repeats that God had previously (the Hebrew agrees with this interpretation) planted a Garden in Eden, and had caused the trees to grow out of the ground. The springing forth of vegetables had been described in the first chapter, but it is here repeated in the perfect tense in order to connect up the two rehearsals. Then the man as thus created and fashioned, was placed in the garden amid the fruit-bearing trees.

How beautifully the second chapter tells the story of man's loneliness in the garden in spite of the fact that he was surrounded by all the animals. God said, "It is not good that the man should be alone. I will make him an help answering to him."

But note: Among all the animals not one was found which was a suitable mate for the man—which proves that he was of a different genus from them, and not of the same stock. For that reason animals always remain animals and never develop into human beings. They could not develop thus because they do not have within them the resident forces necessary for such development. Then God carried out His promise and builded the woman from the seminal being of the original genetic and generic head of the human race, thus preserving the unity of the race and at the same time achieving the differentiation of sex, so that human progeny could be procreated. It is a wonderful plan. No man could have discovered it by his own genius.

Thus the two chapters of Genesis, instead of being contradictory, are complementary. They dovetail into each other. Like a true historian, the writer made a consistent narrative. Those who hold that these remarkable chapters are contradictory prove by that very token that they have not found the key to their interpretation. More than that, if they were contradictory, they could not be divinely inspired, because the Holy Spirit surely would not contradict Himself. A keen and logical human writer does not contradict himself; how much less the Holy Spirit?

Dr. Cadman accepts the old and discredited "documentary theory" of the Graf-Wellhausen school. So much has been written in criticism of this documentary hypothesis by such scholars as Cave, Green, Warfield, Orr, Bissell, Bartlett, Wilson, Finn and Pilter (to come right up to date) that we cannot help wondering at Cadman's advocacy of it. It cannot be maintained that the first chapter of Genesis was not written until the Jews were taken to Babylon as captives. That is only a theory adopted to support another theory. When from time immemorial that chapter has been placed at the beginning of the Bible, and was held to be historical by the Jews from the most ancient times as if it had been written first of all the Biblical books; and since the history is consecutive and chronological if it was written first, why in the world must the theorists place its composition far down the line of history? Besides, where is there the faintest historical evidence that Genesis was written during the Babylonian exile? If it was written then, why are all the historical records of its composition lost? We have historical evidence of other Biblical books that were written during the Babylonian captivity; why not the book of Genesis?

Moreover, this hypothesis of the late composition of Genesis destroys the doctrine of its divine inspiration. Then it is regarded as merely the result of the cumulative legends of the Hebrews. No one could have written the first chapters of Genesis without divine revelation and inspiration whenever it was composed. That being so, it is much more reasonable to believe that it was written early in the historical order than that it was a late addition.

What historical evidence can be adduced for the statement that the second chapter "antedates the Priestly Code by two or three centuries?" There is none. We challenge all the critics to produce one iota of historical proof. That idea has simply been adopted to support the documentary and evolutionary theories. But suppose it was a later addendum; why would any sensible writer add a narrative that was contradictory of the first narrative (supposing it *is* contradictory, which it is not)? Had they so little intelligence as to do that in the time of the exile? Could they expect to be believed if they piled contradiction on contradiction? And, besides, what becomes of the doctrine of divine inspiration in such circumstances?

Since, however, the two narratives are sup-

plementary and not contradictory, and were written early in Israelitish history, we have every reason to believe them to have been divinely inspired. The internal evidence is also strong for their divine inspiration, for no human genius could have written so marvellous a document as these early chapters of the Bible. Compare them with the crude mythological and polytheistic stories of the heathen accounts of the creation.

Dr. Cadman himself puts the whole matter in a very dubious status. He says, "You will note the conjectural nature of these conclusions." Then why assert them so positively? If they are "conjectural," they are quite worthless as a foundation on which to build anything solid and enduring. Since Christ Himself endorsed the conservative view, we venture to say that it is not based on conjecture, but on divine omniscience, for He said: "Ye shall know the truth, and the truth shall make you free." Also: "If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We like the positive note better than the dubious one.

In his next paragraph Dr. Cadman has this to say: "Both (Biblical) accounts may have been derived, according to modern authorities, from Babylonian sources dealing with the origin of the universe and of man. But Genesis is entirely free from the polytheistic elements of those sources."

These statements, too, demand analysis. What historical evidence can be adduced to prove that the Genesis accounts were derived from a Babylonian source? There is no such evidence. Nor is this view held by all "modern authorities." Has Dr. Cadman never heard of Orr, Clay, Naville, Kyle, Griffith, Finn, Pilter, *et alii?* Is it fair to try to make readers believe that all modern scholars accept the view that the Hebrews borrowed from other nations? It is much more reasonable to believe that the Bible gives the true original and inspired account of the creation and that the pagan accounts are later corruptions and guesses. If the Hebrew writer borrowed from heathen sources for his material, then he was not divinely inspired. Thus the modernistic view always cancels any creditable doctrine of divine inspiration.

How does it occur that the Biblical writer divested his "borrowed" accounts of creation of all their "polytheistic elements"? Surrounded by heathens on every side, could he have arrived at the monotheistic doctrine by his own thinking? It is not probable. If the Modernist replies that he was divinely led to do this wonderful thing, then we say that God would have led him to tell the truth in *all* the statements he made. God surely would not have mixed up the monotheistic truth with a lot of other errors. Queer ideas of inspiration do these Modernists exploit!

Says Dr. Cadman: "Do not expect to find geological or astronomical exactitudes in them"—that is, in the Biblical narratives.

But why did not God move the Biblical writers to tell the truth as far as they went? The fact is, He did. Of course, He did not reveal everything to them, nor enter into scientific details, but we hold that, as far as He led the Bible writers to make statements, He saw to it that they told the truth. As to the so-called "contradictions" between Genesis I and II, we have already shown that none exist—save in the minds of the misinterpreters.

"The chief lesson of the Bible's first book is that a First Great Cause lies behind all natural phenomena, and presides with all-wise benevolence over their progressive evolution." So assevers Dr. Cadman.

How does Dr. Cadman know that this is "the chief lesson" of the Bible's first book? May not the *method* of the creation as far as it is given in the sacred record be another "chief lesson"? If not, why were the many details given? The details are described with just as much of an air of verisimilitude as is the fact that God is back of all natural phenomena. Why was that? We venture to say that if God did not intend to teach anything but the very general truth that He is the primal source of all natural phenomena, He should have simply said that, and stopped. He should not have permitted that truth to be mixed up with a lot of error. By doing so, He would have caused a great deal of confusion. On the other hand, if He led the writers to tell the truth throughout, then we have a reliable record of creation and the divine inspiration of the account is established.

The looseness of Dr. Cadman's views are displayed in his last statement of the article we are reviewing: "What you should discard is the false theory which saddles the earliest literature of Israel and Chistianity with an infallibility belonging solely to God, and with which He has not been pleased to invest any literature, sacred or profane."

There speaks the typical Modernist. He cannot endure the doctrine of Biblical infallibility. God alone is infallible, he holds. But the trouble with his doctrine is that, according to it, the infallible God has given to the world no infallible revealtion; and so, after all, we are left

to grope our way in darkness and uncertainty; we are left to the weakness and fallibility of mere human conjecture. If the Biblical record is as full of errors as the Modernists maintain, we cannot even be sure that there is a God back of all natural phenomena and that He "presides with all-wise benevolence" over His creation. On the other hand, if the Bible is divinely inspired throughout, then we know for an absolute certainty that He loves His world, reigns over it, cares for His creatures and has provided a sure way of salvation for all who trust and serve Him.—*L. S. K.*

The Scheming of the Evolutionists

ACCORDING to an article in *Popular Science Monthly* for September the adherents of evolution are perfectly willing to resort to bootlegging in order to carry across their propaganda. The title of the article is, "Scheme to Beat Evolution Laws," while the sub-title runs, "School Teachers in Arkansas find Loopholes and plan Ingenious Evasions." And it seems that the editors of this supposedly scientific journal are willing to lend their sanction to such deceptive and dishonorable subterfuges.

How do the evolutionists propose to "beat" the recently enacted law against the teaching of evolution in the State of Arkansas? We quote from the advance sheet that was sent us by the publishers of *Popular Science Monthly.* It was entitled "Complimentary Scientific News Service." Let our readers judge of its "scientific" character:

> The reopening of the schools in Arkansas this fall will find many of the teachers prepared with ingenious schemes to evade the new state law passed by popular referendum last November prohibiting the teaching of the evolution theory in state-supported schools.
>
> Describing in the September *Popular Science Monthly* a recent tour of the anti-evolution belt, Orland K. Armstrong reports that he did not find one high school, normal school, college or university instructor who had a good word to say for the law.
>
> The teachers of biology especially feel that the law, if strictly adhered to, will take the ground from under their feet. So a majority of the instructors are determined to "beat" it if they can do so without getting themselves into trouble.
>
> How will they get around it? By using modified forms of teaching and textbooks that have been revised, some of them in an amusingly subtle manner.
>
> "In lecturing to my students in biology and zoology," a teacher in one of the higher institutions of Arkansas said, "I inform them that on November 6, 1928, the people of this state decided that there were three divisions of organic life—man, animals and plants. The law does not care what we teach about animals or plants. As to man, I tell my students plainly that it is illegal to apply to the human race the same method of study and the same drawing of conclusions that we apply to the lower orders of life. Rather than dampening their ardor for acquiring knowledge, this seems to create a spirit of inspiration that gets results."
>
> Another instructor—a teacher of science—outlined his particular plan of evasion in this wise:
>
> "At the opening of the course this fall I will pile up my textbooks and reference works on the table before me and say to the student: 'The matter contained on pages so-and-so in such-and-such a book is illegal under the anti-evolution law. I do not want to break the law, so we will omit those pages from the discussions. But I shall hold you responsible for all the reasonable facts discovered in this course.' "
>
> In other places where the teaching of evolution is banned the law is side-stepped in different ways. Passages from reference works are read without comment. Teaching, in the legal sense, is said to imply commenting and explaining. Where the law is explicit about textbooks but does not mention reference works, the latter are assigned for outside reading.

Well, what do our readers think of these speakeasy methods on the part of the evolutionists. Does a righteous cause need such camouflage? And all of it is done in the sacred name of "Science"! And all this underhand scheming is gloried in by the editors of a prominent "scientific" journal! For our part, while we do not claim to be a professional scientist, yet we love the sacred name of "Science" too well to have any share in besmirching it by the use or sanction of such dishonest and dishonorable preceedings such as are above indicated. Let honest people be on their guard against the bootlegging methods of the teachers of evolution.

* * *

In this age of science we have heaped up great riches of the purely scientific kind. Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? "Where there is no vision the people perish" —perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight.—*John Burroughs.*

Reviews of Recent Books

F. B. Meyer: Preacher, Teacher, Man of God. By A. Chester Mann. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $2.00.

With all his gentleness, Dr. F. B. Meyer was a strong character. His biographer says of him that he "was a man of iron, whose gentle exterior lent color to the quite erroneous impression that he was made of the softer material." He was not often engaged in controversies, but he always stood for the cardinal doctrines of the Christian faith and never uttered an uncertain note. This biograhpy is well written, and carries one's interest from start to finish. Even the commonest incidents are invested with a rare charm by the simplicity and vividness of the author's manner. It is a straightforward story, divested of unnecessary and wearisome details. Yet nothing that is needed to make one understand the character and know the complete life of this great and good man is left out. A number of rich extracts from the books of Dr. Meyer grace the pages and give it much added value. He was an extensive traveller and an acceptable speaker in many lands; and wherever he went he carried the thrilling message of the gospel as it was vivified in his own personality. He met many famous people. His influence was world-wide. "Notable days" in his life form a comprehensive addendum to the volume. A list of his many publications is also given. Altogether it is most informing biography. We predict for it many readers.

The Indian Menace: An Essay of Exposure and Warning. By Mersene Elon Sloan. The Way Press, Washington, D. C.

The purpose of this booklet is to expose the insidious way in which orientalism is worming into our American life. Making a kind of spiritual appeal and showing forth its mystical elements, it deceives many undiscriminating people, who cannot distinguish between a truly spiritual religion and a counterfeit. Hence today many Modernists are so infatuated with some of the Indian religions that they are willing to mix it up with Christianity. The author cites instances where supposedly Christian missionaries have attended Hindu meetings and declare that they were "impressive." Instead of preaching the Christ of the Bible, some men are preaching "an orientalized Christ." They want "the Christ of the Indian Road" instead of the Christ of the prophetic and apostolic Scriptures. Says our author: "Mission literature tells of missionaries who hold daily meetings with Indian devotees amidst the rapture of bells and incense." While the author makes some very severe strictures, they are the result of her earnest conviction that a mixture of Christianity and oriental religions is real peril.

The Divine Clock: With Visions of the Future. By Frederick Vogt. Marshall, Morgan & Scott, Ltd., London and Edinburgh. 3s. 6d.

In order to evaluate this book one should read it very critically. It is "mainly a prophetical study of the Scriptures." The author believes in "an eternal law of periodicy in God's dealings with mankind." For this reason he compares the various epochs in Biblical history to the movements of a clock. It would seem to the reviewer that he gives a fair and sensible interpretation of the predictive utterances of the Bible. Such symbolical sayings as that of Ezekiel, who spoke of God's "wheel within a wheel," are explained by our author. Those who are interested in the interpretation of Biblical prophecy will find this book of decided value.

A Garland of Wedding Memories. By Roberta Day Corbitt (decorator). Fleming H. Revell Company, New York, Chicago and London. Daintily bound in white cloth, $1.00; in white goatskin, $2.50.

Here is something new. It is a very pretty booklet of wedding mementoes, helpful in keeping married life fresh and full of loving tokens. It contains a marriage certificate, many choice adages from the Bible and other literature, pages for recording special incidents connected with courtship, marriage service, anniversaries, gifts, guests, etc. If such precious memories were treasured more, married life would be heightened and spiritualized a great deal more than it often is today. To keep fresh in mind the romance of youthful days is most wholesome, and this elegant booklet will help to do this all through life.

Songs of the Church Year. By Anna Hoppe. Augustana Book Concern, Rock Island, Ill. $1.60.

We are very proud over the receipt of a complimentary copy from the gifted author of this beautiful volume of poems. They are rightly called "Songs of the Church Year," with a goodly number of other songs added. One generally feels a little shy of books of poems unless one knows the authors very well and knows that they possess the "divine afflatus."

And so we opened this volume with some feeling of uncertainty, fearing it might be merely a collection of prose compositions with some attention to rhyme and meter. But a little reading revealed the fact that the author has the real poetical spirit—the gift of the muses. Best of all, her rhythmic talent is laid on the altar of Christ and His holy gospel. There is much variety of versification in this book. There are stanzas with four lines and alternate rhymes and others with six or eight lines, the rhymes sometimes alternating, sometimes consecutive. There is also diveristy of meter. Poems for all the festival days of the year ought to be helpful to ministers who preach on the Gospels and Epistles. But these poems are good for everybody, and might be read with much uplift in the home and at the family altar.

Christianity and Some Living Religions of the East. By Sydney Cave, M.A., D.D. The Macmillian Company, 60 Fifth Ave., New York. $2.00.

This is really a good book. As far as we can judge, it contains no Modernism—except a much to be regreted paragraph on page 25 relative to the Bible. The author does not believe in forming a *tertium quid* by mixing Christianity and other religions together. He advocates no eclecticism in religion. He wants no religion of the hybrid type. In his last chapter he advocates a lucid and effective argument for "the universality of the Christian message." He holds that the Christian gospel is "the solution of our deepest problems." Speaking of Jesus Christ, he says (pp. 215, 216): "He is all men's Lord, and the wisdom of eastern seers and of eastern saints may find in Him their satisfaction." Yet the author frankly recognizes the truths and commendable features of the oriental religions. No less frankly and firmly does he point out their defects, which the Christian gospel alone can supply. The scholarly author of this volume is the president of Chestnut College, Cambridge, England. His analysis of Mohammendanism and the ethnic religions is as keen as it is fair.

Reuben Archer Torrey: The Man; His Message. By Robert Harkness. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. $1.00.

Open this book at the frontispiece and the face of Dr. Torrey will greet you in a picture that is as natural as life. It is a good face to look upon. And those of us who met Dr. Torrey personally again and again know what a good, strong expressive face he had. This engaging book is written by Mr. Harkness, who was a musical associate with Dr. Torrey in many of his meetings. Thus the writer is able to draw Dr. Torrey's portrait from long and intimate acquaintance. While the book is not a biography in the strict sense of the term, but rather a tribute and an analysis, yet it gives enough of the facts of Dr. Torrey's life to satisfy the reader who desires biographical data. Dr. Torrey's experience of the Christian religion was deep and true. In his younger years, especially in college and seminary, he was not without his doubts; but he wrestled with them, and by the grace of God he conquered them and experienced the truth of pardon and salvation through faith in Jesus Christ. However, he never threw aside reason as if it were antithetical to faith, but often employed it upon unbelievers and rationalists with rare power. Mr. Harkness has drawn a full-length portrait of his subject and has made it very attractive. The reader need not fear that he will be disappointed in this book if he should send $1.00 for it at once. The fact is, it is worth much more than a dollar in view of its valuable information and spiritual uplift.

* * *

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To ride from the earth to *Alpha Centauri* would cost seven hundred billion dollars.

—*John Brashear,* in American.

Additional Literary Notes

The writer of these notes has received a strange letter from Cameroon (formerly spelled Kameroon), Africa. The letter is written in French. Its author has evidenly read our article on evolution and the Bible, published some time ago in *Current History.* He is some kind of a secretary of race, probably meaning that he has charge of adjusting racial problems in his own province. Strange as it may seem, he asks what the Bible is. He pleads for us to enlighten him as to what we mean by the Bible, and to send him a copy, and as soon as he receives it, he will pay the price of it in a money order.

So it is evident that an American magazine has gone to a part of the world where the Bible itself is an unknown book; where even an intelligent official has never until recently heard of it. Of course, we shall send him a copy as soon as possible. Meanwhile we have written him that the Bible is our Christian book of religion; and that it contains a clear revelation from God; that it tells us how the heavens and the earth and the first man and woman were created; how sin and sorrow came into the world; and that God sent His Son to reveal His love and grace and work out a plan whereby men may be saved for time and eternity. We have also recommended that he try to find a Christian missionary who will explain to him more fully the blessed teaching of the Bible.

A review of Dr. William Adams Brown's book, *Beliefs That Matter,* appears in a recent number of the Sunday School Times. We quote it because it gives a penetrating analysis of the present status of Modernism, and shows that the liberalists are becoming more or less shy of their extreme positions, and are not quite so iconoclastic as they once were:

> In the past several years many observers of contemporary religious thought have noticed a significant change and approach in the temper of Modernism. It has begun to wilt a little under the glare of penetrating examination; it has commenced to draw back from the repeated and powerful thrusts that have been directed against it. The voice of unbelief is becoming slightly lower pitched, its vocabulary less extravagant than formerly. The intellectual defense of orthodox Christianity is beginning to have its effect.
>
> The Professor of Systematic Theology in Union Theological Seminary, New York, has written a book that derives its main significance only from the fact that is supplies evidence of this "shift away from the left and toward the right," as European politicians might say. There is nothing original here, nor is it likely that the author intended there should be. In no particular does it reach any exceptional level of excellence. But it does come out in opposition to some of the most dearly held tenets of the older Modernism, in the interests of a new Modernism based upon certain concessions to Christianity.

In *The Bible Witness,* London, Rev. William Sykes is printing a series of articles in criticism of Bishop Gore's Commentary, which has been noticed several times in these columns. Dr. Sykes culls a number of statements from the writer who furnishes the introduction and commentary on Genesis. We reproduce them to show how far from the evangelical view Bishop Gore's work has departed:

"The writer has made use of Babylonian myth and cosmogony and early Hebrew folklore, legend and tradition."

"These chapters (Gen. i-ix) contain no account of the real beginning either of the earth or of man and human civilization upon it."

"These stories of Genesis cannot claim to rank with Babylonian and Egyptian records."

"It is common fallacy to suppose that the religious value of Genesis depends on its scientific and historical accuracy. Such confusion of thought is due to a mistaken theory of inspiration."

What is the sense of such statements on the part of men who have any reverence or sincere regard for the Bible? For example, where is the evidence that the Biblical writer went to Babylonia for his material? Just read the crude, senseless, mythological accounts of creation in the Babylonian legends and compare them with the same, sensible, monotheistic narrative in the first chapter of Genesis, and be convinced that the Hebrew writer could not possibly have been indebted for his material to such low heathen source. If he borrowed from Babylonia, how does it happen that he rinsed the pagan account of all its crudity, scientific errors and crass polytheism? If he was divinely led to do such purifying, why was he not divinely led to tell the exact truth throughout his narrative? Would the Holy Spirit inspire a document that was partly true and partly false? What kind of divine inspiration would that be? It is obvious that the Modernists have a very faulty and inadequate conception of divine inspiration.

Professor George H. Betts' book, *The Beliefs of 700 Ministers,* the result of his famous questionnaire, makes some significant disclosures. Dr. Betts is himself an extreme Modernist, in spite of the fact that he is a professor

in Northwestern University, Evanston, Ill., a supposedly Christian institution, founded by loyal Methodists. If you read his introductory chapters, you will see just how lax and far astray his views are. Here is the trouble with the whole presupposition of the book: It is based on men's "beliefs"—that is, their opinions. Of course, as long as that is the basic matter, men will differ widely. But is the Christian religion a mere matter of hunman opinion? If it is, it is founded on the sand and will not endure. But how about the inner assurance of truth which Christ gives to all who come to him in repentance and faith? Does He not give them assurance of pardon, truth and salvation? Must not faith result in knowledge in order to be solid and perduring? Our Lord Himself said, "Ye shall know the truth, and the truth shall make you free" (John 8:32); also: "Ye shall know of the doctrine" (John 7:17). The writer of the letter to the Hebrews says: "Now faith is the reality of things hoped for, the evidence of things not seen." Thus Christianity is not a matter of mere "belief" or opinion; it is a matter of direct experience and certitude. So Dr. Betts' whole book is put on a wrong foundation.

Evidence of his short-mindedness is seen in his very first question: "Do you believe that God is three distinct persons in one?" What a question for a would-be theologian to ask! Three distinct persons in one"! One what? In one person? Is God three persons in one person? If that is what he meant, it is a wonder that he got a single affirmative answer, because no one who knows the evangelical doctrine of the Trinity would hold such a view. He should have put his question in this way: Do you believe that God is three distinct persons in one Godhead? Or better still: Does the one God exist in three persons—that is, in three centers of self-consciousness? Even though the question was so crudely stated, 80 per cent of the ministers-in-service replied that they accepted the doctrine of the Trinity. Evidently they did not reply to the question as stated, but meant to affirm their belief in the evangelical doctrine of the Trinity.

One of Dr. Betts' questions was this: "Do you believe that the idea of evolution is a denial of man's having been created by God in the divine image?" One cannot help being amazed at the answers to this question. The affirmative replies ranged all the way from 71 per cent (Lutheran) to 7 per cent (Congregational and Episcopalian). Suppose we test the logical processes of those who held that the evolution theory is in agreement with the doctrine of creation in the divine similitude. According to the evolution theory, man has descended from a primordial unicellular creature, probably the amoeba. Perhaps God created it; probably it was evolved by some strange physico-chemical process unkiown to day. Suppose it was created. Then it must have been created in the divine image, and evolved into a man—a rational, self-conscious human being! Or if the amoeba was not created in God's image, then something that was not His image must have evolved into that image—which is an absurdity, because it would be a case of getting something out of nothing. Besides, that would not have been *creation* in the divine image; it would have been *evolution* into the divine image, and therefore a contradiction of the answer of the evolutionists.

Then try to imagine a good and wise God evolving the image of Himself out of amoebae, crabs, worms, reptiles, birds and beasts through the selfish and gory struggle for existence! What a *modus operandi!* Moreover, it would have been an impossible procedure. The divine image in man could not have been evolved from an animal pedigree. Something so divine could have come into existence only by an act of creation. A creature which does not bear the divine image surely could not evolve by means of resident forces into a being who does bear the divine image. On the other hand, if the divine image was added to the aforesaid creature, that would have been an act of creation, not a process of evolution. No, creation cannot be by evolution; the two terms are mutually exclusive. Men who have mere "beliefs" certainly do some very inadequate thinking. All of which proves the futility of mere human wisdom in gaining certitude of the truth in religion. But, thank God! it is not a mere matter of opinion. It is a matter of truth-assuring experience.

That man was originally created in the divine image is verified by an appeal to facts. It is proved empirically. Men have communion with God. When they pray to Him, He responds. His Spirit bears witness with their spirits that they are the children of God. Such communion proves that man is like God. If man were not like God, he could have no communion with Him. Animals cannot commune with God because they do not bear His image. Is not that experimental proof that man was created in the likeness of God!

Another tremendous conclusion follows. It was entirely consistent for the Son of God in

the fullness of time to become incarnate in human nature, because human nature was originally created in the divine likeness. Thus the divine consciousness of the Son of God could permit Himself to become enfolded, ensphered, enshrined in human nature in the procreative being of the Virgin Mary, by the operation of the Holy Spirit, and then function in and through human nature. Thus with the first chapter of Genesis (Gen. 1:26, 27) agrees most beautifully and most rationally the whole divine plan of redemption through the incarnate Son of Son. "And the Logos became flesh, and tabernacled among us" (John 1:14).

If you want to read a Burlesque that is really comical, get the booklet entitled *Genesis: The First Chapter of the New Bible According to Modernism.* The author pretends that it was written by the Most Right Rev. John A. Smarticus, Ph.D.,LL.D., with a fulsome introduction by the Very Right Rev. B. H. Fozdicus, Ph.D., LLD.,M.A. In a facetious way it recites the supposed history of the creation according to evolution. It begins with "a vast nebula or moss of gasses," gets to the protozoa, and traces the story up to man. It is really a witty "take-off." Send for it to Kelley's News Depot, 605 Monongahela Ave., Glassport, Pa. Price, 25 cents per copy; 5 copies for $1.00.

We copy the following paragraph from the aforesaid pamphlet, asking the reader to remember that the Professor bears a fictitious name:

> Of late the great men of science do not all agree that the monkey is the direct predecessor of man. Some maintain that he is only our cousin, and others maintain that the monkey is only our brother-in-law; and the great Russian scientist, Professor Pioter Razpumpkin, claims that all the animals and beasts in creation had a part in the manufacturing of man, because he exhibits the characteristics of all of them. He eats like a horse, sleeps like a bear, and drinks like a fish. He is as courageous as a lion, timid as a rabbit, vain as a peacock, humble as a she goat, faithful as a dog, treacherous as a snake, ferocious as a tiger, gentle as a lamb, patient as a donkey, fretful as a porcupine, and the manners of some people resemble those of a hog. The learned professor mentions many more similar instances to prove his case, but this, I think, will be enough.

Marshall, Morgan & Scott, Ltd., the great London publishers, have issued a pamphlet entitled *Christ Made Perfect,* by J. T. Churchill, which is built on Heb. 2:10. The purpose of our Lord's "cumulative human sufferings" is explained by the author, and the practical lessons drawn therefore from are most helpful. Price, twopence; 6 for one shilling.

We feel that it is proper for us even to go a little out of our usual way to quote the following statements regarding Dr. Harold Paul Sloan's great and good book, *The Christ of the Ages,* found in the review department of the *Sunday School Times*:

> One enjoys reading when terms are clearly and frankly defined and when an author states his position without apology, leaving no one in doubt as to what he means. Dr. Sloan has written a fervent, uncompromising affirmation of his faith in the deity of Christ—a faith that is not mere credulity, as some view the Christian faith, but one upon which shines all the light of accredited history. With rare courage and scholarly manner he outlines the triumphant march of Christ through human history. . . . The author's positions are well documented, leaving no room for those who would reduce the person of Christ to that of a mere man. He faces unhesitatingly the facts of science, philosophy and history, and finds in each not a barrier, but a testimony to Christ and the Scriptures.

Our readers will be glad to know that Professor George McCready Price will soon bring out a new book under the title, *A History of Some Scientific Blunders.*" It will be one of the best works that Dr. Price has written, and is bound to clear up some very important issues. It will be published by Fleming H. Revell Company. As soon as posible after its publication, we shall give a review of it in these columns.

We do not know when we have read anything more searching than a brochure by Rev. W. L. Baxter, M.A.,D.D., Murrayfield, Crieff, Scotland, entitled, *The Bible's First Verse: Moses or Moffatt?* It is published by the Darien Press, 5 Bristol Place, Edinburgh, Scotland. Price 2d. As has been shown several times in these columns, Dr. Moffatt transposes Gen. 2:4a to the beginning of Gen. 1, making it the very first verse of his so-called "translation" of the Old Testament. Dr. Baxter shows clearly and pungently that such treatment of the Hebrew text is utterly wrong. It makes the inspired narrative of the creation illogical, and is counter to all the known Hebrew texts of the Old Testament. Moreover, Dr. Moffatt even mistranslates the verse he has thus transposed. Dr. Baxter is familiar with the Hebrew, and therefore knows whereof he affirms. He convicts Dr. Moffatt of either a defective knowledge of that language or of a willful tampering with it. In either case confidence in his translation is undermined. Indeed, we are familiar with Dr. Moffatt's work, and know that in his whole treatment of the Bible he is moved by his subjective hypotheses and is not impelled by an interest in pure objective truth. By all means, get Dr. Baxter's booklet, and see how clearly he convicts a Modernist of lack of thorough-going scholarship and want of consistency of thinking.

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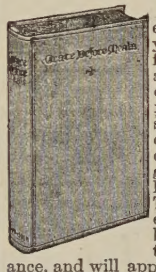

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